The Language Code:

Uncovering the Secret Meaning of Biblical Hebrew

A new journey into an old world of the depth of letters and words, as Biblical Hebrew is revealed as a language with a semantic and phonetic code that has not been revealed to this day.

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By David Sonnino

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Back Cover Summary

David Sonnino, an organizational consultant and educator, offers in this book a refreshing and innovative perspective on the Hebrew language and the Torah. Through decades of self-study, trial and error, and systematic study of words, letters, and semantic codes, Sonnino has developed a unique approach that suggests that the Hebrew language is not arbitrary, but rather contains hidden messages and internal structures that can be deciphered through pronunciation and reading.

The book focuses on a new reading of the Torah and ancient Hebrew, while presenting the AEU method for phonetic reading, semantic interpretation of the letters and their meaning in relation to words and verses. It is an attempt to reveal the internal code of the language and show how it may serve as a tool for understanding moral, cosmic, and human principles.

Sonnino presents formal arguments and statistical models that show that a significant portion of the words in the Torah correspond to the internal meaning of the letters that compose them. It offers a systematic, transparent, and testable path for future research, and invites the reader – student, researcher, or just curious – to join the journey of discovering the meaning of language.

Literally, the book represents a rare combination of intellectual knowledge, philosophical insight, and research vision, alongside an attempt to uncover the source of moral and natural ideas in the Torah. Sonnino presents himself as an independent scholar, a curious researcher, and an introverted intellectual, capable of seeing beyond accepted conventions and examining things impartially.

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The book offers a significant innovation in the world of biblical linguistics and the philosophy of language, but its readers may encounter difficulty in accepting the method within the classical academic framework, due to the lack of formal acceptance of the AEU method and the semantic-phonetic interpretation of the letters. At the same time, the book constitutes a creative and innovative platform for research discussion, and allows for the exploration of Hebrew and the biblical text from a previously unexamined angle.

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About the author

David Sonnino, the author is a wandering voice on the margins of modern consciousness, a man who asks questions that others avoid. He does not seek agreement, but confrontation, believing that the path to truth lies through the struggle with ideas, not in their silence. Usually quiet, sometimes blunt, but always faithful to intellect and honesty.

Over the years, he has conducted an internal dialogue with himself and with non-human beings, hoping to discover a code that will save the world from the chaos it finds itself in.

He invites the reader to join a journey that has no end – because the question has no end, and the search for wisdom is eternal.

David Sonnino, is an independent consultant with over 30 years of experience in accompanying public, tourist and business projects, with rare expertise that combines deep anthropological-social understanding, executive experience in public organizations and institutions, and practical knowledge in the fields of logistics, management and municipality.

During his career, Sonnino has accompanied the establishment, change and efficiency processes in organizations and institutions, among other things, in the framework of his work with government ministries, local authorities, municipal companies, academic institutions, and international projects.

He has also served as a lecturer at universities and other institutions in a variety of fields such as management, logistics, tourism, social planning, and more.

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His specialization in a systemic-social perspective and operational thinking allows him to accompany complex projects at various stages - from conceptual planning to the implementation phase.

David Sonnino has specialized in a variety of areas of management and development, among other areas such as:

• Social and planning consulting for urban projects

• Accompanying urban renewal processes while emphasizing social, community and psycho-spatial aspects.

• Building community profiles, identifying needs, assisting with public participation and reducing objections.

• Mediating between planning teams, authorities and residents.

• Consulting and establishment of projects in the field of hotels and recreation

• Operational and logistical planning for tourist complexes, hotels and community-hospitality projects.

• Strategic consulting for the development of resort villages, tourist sites and local entrepreneurship.

• Analysis of target audiences, operational models, demand surveys and economic programming.

• Support and establishment of a variety of municipal and public projects.

• Formulation of organizational strategies for authorities, departments and associations.

• Management of processes of streamlining, merging, establishment and implementation of organizations.

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• Management of public participation programs and inter-organizational collaborations.

• Specialization in logistics and service systems planning

• Analysis of operational systems, supply chain, human resources and service structures.

• Consulting on projects that require a connection between physical planning and systemic management.

• Assistance in the characterization of public buildings, logistics centers, commercial and industrial complexes.

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Introduction

Seeing a panda bear playing with its handler in a zoo, shows the peace and lack of concern for what is happening around. When both the handler and the panda are busy playing and do not pay attention to time or even sometimes to the place. Unless, the panda makes use of the various accessories scattered around the zoo.

The peace and pleasantness of this sight may perhaps evoke in the observer's heart a kind of "paradise" in a sense. Perhaps it may even evoke in him the memory of the story of "Paradise" as it appears in the second chapter of the Book of Genesis.

It really should not change at all, whether this is a story that happened "in reality" or whether it is a mythological story, among the many mythological stories that the world is full of, it is impossible to ignore the words and the language in which the story of "Paradise" was written, Hebrew.

Since the beginning of modern linguistics and until today, Hebrew has been perceived as something negligible and marginal in the world's languages. Any novice linguist can cite the "evolution" of languages and stick different languages in "families" determined by the traditional academic agenda.

However, it was not only modern linguists who "pushed" Hebrew into this "iron cage", but even linguists on behalf of Rabbinic Judaism. These linguists not only presented Hebrew as something marginal, but also tried to "stick" it under the wings of the Arabic language, the dominant language in their areas of activity, the area of today's Iraq and Muslim Spain, which were at that time the glory of the Muslim empire.

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The linguists on behalf of Rabbinic Judaism not only did not build their perception of Biblical Hebrew, but also ignored it completely and built all their theses on the Hebrew of the Mishnah, which, as is known, mixed elements from different languages that dominated the area where the Mishnah was written.

Even for me, things were perceived as "normal" and I perceived the Hebrew grammar, which was invented from the Mishnah, as the most decisive and important thing. This continued until I noticed an interesting phenomenon. I was traveling by public transportation to a town and the announcer on the bus announced the names of the stops. I happened to notice that there is a difference between reading the letters in Hebrew and reading them in the other languages in which the announcer announced the stops. At that moment, I asked myself why in Hebrew we call the letters by their names and do not read the sound that the letter makes. At this point, I entered into an intensive investigation into this subject and wrote the first book on this subject [1]).

“Releasing Hebrew from its Iron Splint” actually presents the central idea of this topic. The book describes a succession of attitudes towards the Hebrew language. The first hypothesis for the researchers' unflattering attitude towards the Hebrew language may be their German Protestant origin.

As is known, Martin Luther, the Reformer, when he despaired of converting the Jews to Christianity, expressed his very clear negative opinion against

1 New study on old language : “Releasing Hebrew from its Iron Splint” / by David Sonnino, System Number: 9919275285902791

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the Jews [2]). Furthermore, the Jews were always perceived by Christians as described in the New Testament, which wanted to clear the Romans (after they converted to Christianity [3]) of the blame for the murder of Jesus, and shifted the blame onto the Jews as the murderers of Jesus [4]).

Beyond that, however, it is also worth noting the other side of the German linguists – some of whom even gave credit to Hebrew and spread the Hebrew language as a secondary language to the languages of Assyria in Babylonia, and some even suggested that Hebrew is even secondary to

2 Martin Luther wrote a treatise in 1543, entitled "On the Jews and Their Lies," in which he advocated the cruel persecution of the Jews, even to the point of murder. Martin Luther, On the Jews and Their Lies, Trans. Martin H. Bertram, in Luther's Works (Philadelphia: Fortress Press, 1971).

3 The New Testament, which was written according to scholars' opinions in the late first century AD, has no precise information about the time of writing, but the first publication of the New Testament was in the fourth century AD. It is not really known who wrote the Gospels according to Matthew, John, Luke and Mark, but it is known that they were not of Jewish origin. In 147 AD, the Great Revolt ended with the defeat of the Jews and Emperor Hadrian destroyed the entire Jewish settlement in the Land of Israel and issued decrees of annihilation (he destroyed Jerusalem and called it Aelia Capitolina and called the Land of Judea Syria Palaestina). At this stage, the Christians who were still integrated into the Jewish fabric, since Jesus and his first disciples were of Jewish origin, separated themselves from everything Jewish and offered the "New Testament" as proof that they were separated from those "rebellious Jewish people" - and it is possible that the guilt of the Jews in the New Testament, which is a clearly anti-Jewish document, came to emphasize this separation. The writers of the New Testament, which was written in Greek for Greek readers, were presumably Greeks, who wrote in Greek for the benefit of Gentiles, mainly Greeks and Romans who found in the new religion that began to have an impact at exactly the same time as the religion of Mithridates, exactly the same as Christianity. Began operating in the area of Little Aspia and North Africa - the gospels in the New Testament are full of contradictions and are not a single piece - furthermore, in no book of the gospels does the author identify himself as the name of the gospel given in the third century AD by the Catholic Church - which was the only one at the time and hence the name universal church.

4 For example, in the book of John (8:44) the Jews are described as the children of the devil. In the Gospel of Mark (15:1ff.) and in the book of Matthew (27:24-25) the Jews and the Jewish establishment are described as responsible for the murder of Jesus, and Matthew even goes further by quoting the Jews who tell Pontius Pilate, who symbolically washed his hands of the murder of Jesus, that they, the Jews and their descendants, take responsibility for the murder of Jesus. New Testament New Translation, The Bible Society of Israel https://www.kirjasilta.net/hadash/index.html

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Arabic, which itself is a mixture of languages, mainly Nabataean Aramaic and Shiite Aramaic [5]). According to these linguists, the Hebrew language originated in other languages, especially Aramaic or Ugaritic. None of these veteran researchers are familiar with the current studies that present Hebrew as an independent language that stands on its own – when it is even very possible that all of these languages, Babylonian, Arabic and Aramaic, are incarnations of the Hebrew language, and not vice versa. Hebrew is a product of these languages.

From the stories of the Bible, it emerges, at least in light of the understanding of the timelines, that Abraham spoke Hebrew – and that his son Ishmael certainly also spoke Hebrew, and Ishmael's mother was Egyptian and it is possible that she spoke some Egyptian language.

Likewise, all negotiations with all the surrounding peoples, with the Philistines and all the peoples of Canaan, and even with Pharaoh, were conducted in some language. Since there is no mention in the Torah of translators, as there is, for example, in the other books of the prophets and the Scriptures, there may have been no need for translation. That is, they spoke in a uniform language understandable to everyone.

Since the writer of the Bible did not adhere to a timeline and a precise chronological order, it is possible that there was a kind of language common to the entire region, including Mesopotamia. A language that originated from some common factor that led humanity.

5 See examples: Johann Andreas Eisenmanger (1654-1704) was a German Christian orientalist, critic of the Jew and considered a precursor of anti-Semitism in the modern era. Or Paul Anton de Lagarde (1827-1891) anti-Semite, etc.

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One might ask, what is the great revelation in this statement? As if what can this statement be useful for the study of the Hebrew language? Well, if we place the Hebrew language at the right time in the historical sequence of languages, it is very possible that we will find Hebrew as the original language, a language from which other languages developed.

Placing the Hebrew language in its current place, as these early scholars did, presents the wrong position of Hebrew, which leads to errors in the translation of the Holy Scriptures.

This persistent error is also a result of the location of the early scholars of Hebrew. The early scholars of Hebrew grammar lived and worked in Muslim countries such as Mesopotamia and Spain - when, following the Muslim conquests, there was an influence of the dominant Arabic language in all areas of life. As a result, it can be assumed that early Hebrew grammarians sought to bring Hebrew closer to the Arabic language, adorned with the "glory" of Islam, which sees itself as the "right" and the "true" culture, in contrast to other cultures that were conquered and destroyed by Islamic warriors.

While most researchers refer to a language that does not exist, they call it the "Proto-Semitic" language. This language is supposedly treated as if it were the mother tongue and the source from which languages such as Hebrew, Arabic, Aramaic, Ugaritic, Akkadian and Phoenician developed – however, researchers are not willing to see Hebrew as the source of these languages, and to attribute this to a language that has not yet been found as if it existed [6]).

6 The same mistake always arises when one tries to impose a theory that has no absolute proof, such as evolution, on every field without stopping to see whether the supposed mechanism of evolution works in every case - because by attributing excessive importance to the mechanism of evolution in

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The Jewish scholars who began to formulate Hebrew grammar at that time, it can be assumed, probably sought to bring Hebrew closer to the Arabic language. Since Arabic was the dominant language in the region, the historically younger Arabic becomes the language from which the older Hebrew language derives.

Furthermore, most roots in Arabic are three-letter words. Part of the adaptation of Hebrew to Arabic is the use of a three-letter root like in Arabic. This in itself creates another deception when researchers began to associate the rule of a three-letter root.

I have no intention of criticizing Arabic, but rather to show that the Jewish scholars of that period, out of a desire to adapt themselves to the spirit of the times and the dominant language, attempted to describe Hebrew according to Arabic patterns. In doing so, they severed Biblical Hebrew from its authentic sources, and applied to it a foreign model – a model that did not necessarily correspond to its nature.

Furthermore, if we are talking about “evolution”, it is known in advance that the “evolutionary process” describes the transition to a simpler type to a more complex type. In relation to language, a simple language structure will precede a more complicated language structure. In other words, if in Hebrew it is found that most of the roots have two letters – that is, a simpler structure, while in Arabic most of the roots will be three letters, it will be obvious and known to everyone that Arabic is more complex than Hebrew, and therefore in the line of "evolutionary development", Hebrew will precede Arabic and not vice versa.

languages as well, it would be common to think that a current language derives from a language that preceded it in the evolutionary chain - hence Hebrew must have been a previous language - otherwise the entire theory of evolution falls apart.

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It should be remembered that one of the first scientific assumptions of human studies was that language is a unique feature of human society. As well as language, it is one of the main factors in the success of humans as a species. It is the human species that is the only one with a verbally expressed method of communication.

The ability to speak lies in the human body and is based on the left hemisphere of the brain [7]). In this sense, the ability required for speech activity is the act of brain construction of all syllables and words in a sentence into the vowels and consonants that compose them and their motor translation into physiological stimulation of movement in the oral cavity with the creation of sound waves by exhaling air out of the body. The absorption of the physical stimulus from the air and its conversion back to the initial meaning is the ability required for the activity of listening [8]).

Moreover, all human languages are mutually translatable with equality and relative ease. The ease of translation depends to some extent, according to Harris, solely on the culture and natural environment of two communities whose speech is similar [9]).

The second condition according to Harris is that the vocabulary of the two languages should contain the same features, what Harris calls "... contain morphemes with overlapping general and specific meanings" [10]), and the other conditions of their grammar are similar.

As As we can understand, Hebrew is not similar to the other languages in which the Holy Scriptures were translated - just as the culture and

7 Neil R. Carlson, (2013). Physiology of Behavior. Boston: Pearson.
8 Ibid:Ibid
9 Harris M. 1980 People, Culture Nature Harper international edition N.Y pp. 133
10 Ibid:Ibid

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environment of the languages is not the same as the environment of the land of the Bible. In other words, two conditions that Harris talks about do not apply to the translation of the Bible, which was written mostly in Hebrew, into the other languages into which it was translated. Furthermore, it can be said that the grammatical errors that are part of the lot of the early scholars do not help. Despite the above, following the processes of globalization that are taking place in the world, different cultures are approaching each other, both in terms of behavior and also in terms of the use of words that become common [11]).

Referring to Marvin Harris quoting linguist B. Whorf, who says that when two systems of a language have extreme differences, lexically and grammatically, the speakers of those languages live in two completely different sites or spaces. That is, each language has its own sentence structure, where they place the verb in the sentence, the legal composition, as well as what grammatical inflection and the form of gender that suits the sentence.

From this perspective, we can understand what is called the "Sapire-Whorf hypothesis" - which holds that the structure of language affects the world of speakers. Because grammatical differences reflect differences in the way speakers of different languages perceive the world in which they live. In this sense, every person who speaks any language thinks in the language they speak. For this reason, the culture that speaks a certain language will act differently from the culture that speaks another language, whose worldview will be influenced by their language.

11 Words such as selfie, Facebook, Google, and more are becoming common to cultures that speak different languages.

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Linguist Joseph Greenberg coined the term "symbolic universality" to describe language as a communication system that can convert information from one tool to another [12]). What he wanted to emphasize was the uniqueness of human language.

This uniqueness is characterized by certain features such as the ability to add additional information to the previous message. That is, the person speaking can present any statement and without any connection can add additional information to it.

The recipient or listener will understand the context that exists between the first statement and the next statement and will be able to extract the relevant information received. The power to transfer the message from one period to another (for example, moving to the present or future and vice versa) from one form of expression to another, for example, from passive to active speech.

The third characteristic that can be distinguished about language is the arbitrariness of language. That is, the choice of a particular word to describe an object or an idea or anything else has nothing to do with the object itself. The chosen word can be any other word - by its arbitrariness, the speakers of a particular language choose to use a particular word.

We can address the animal, which we now call a cat, we could also call it a window (instead of a cat) - for the animal what we now call a cat does not matter what we call it. The word cat, according to Joseph Greenberg, was chosen arbitrarily and the object referred to has no influence or interest in the name given to it.

12 Harris M. 1980 People, Culture Nature Harper international edition N.Y pp. 116

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Thus, the same cat would be called in Hebrew חתול in English CAT in Arabic قطه in French Un chat in Russian Кошка in Somali Bisad or in Hindi एक बि ल ली . The cat and the speakers of the language are indifferent to the name, which for them is nothing more than a consensus of that language.

These three claims can be refuted when we talk about Hebrew. In principle, biblical Hebrew, especially that which appears in the part called Torah, and which is artificially divided into five parts, is not arbitrary and does not consist of morphemes and phonemes [13]).

The main claim is that words in Hebrew are composed of the meaning of the constituent letters of the word. Therefore, Hebrew is essentially the only language in which all its letters have names with meaning [14]).

For example, the meaning of the word Aleph, which represents the first letter in the Hebrew alphabet, is the bull that leads the herd. Therefore, the letter Aleph was written in ancient Hebrew as 𐤀, which actually represents the head of a bull with horns, meaning a leader. This letter was adopted by both Greek and Latin, which took it from the Greek alphabet.

Therefore, in this meaning, it is found that the meaning of the second letter in Hebrew, Bat, written 𐤁, is house, and this letter was also adopted by Greek. Hence the meaning of the Hebrew term אב, is FATHER in English, which would be the leader of the house.

Hence, it can be assumed that all terms in Hebrew are the result of combining the meaning of letters that together outline the meaning of the

13 New study on old language: "Releasing Hebrew from its Iron Splint" / by David Sonnino, Haifa University Library, System Number: 991927528590279

14 Unlike, for example, languages such as Greek and/or Arabic, which also offer names for letters in some cases, but these names have no meaning whatsoever in the Greek and/or Arabic languages.

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word that represents a term that serves as communication between those who speak Hebrew.

In order to test this hypothesis, we proposed in the first book, "Releasing Hebrew from its Iron Splint", a different view of Hebrew as a language that is not considered, due to variables that are not dependent on Hebrew, but a central concept in understanding the world. The book offers a different way of seeing Hebrew and, together with its sequel, presents a significant thesis that may inspire the world to regard Hebrew as a significant code for understanding the universe.

The sequel attempts to argue with the existing view regarding the claim of linguists on behalf of Rabbinic Judaism who arbitrarily determined that the root in Hebrew has three letters like in Arabic, while ignoring the limitation they thereby imposed on the Hebrew language.

When the Hebrew root has two letters, the ability to maneuver and invent new words is almost unlimited. For example, from the root צר. We can draw entire families of words. When we add to some of them the letters of the inflection, for example the letters א.י.ת.ן or the positional letters such as ‘מ and ‘ב as well as letters that belong to them. In this way, we can actually create many more possibilities than exist with the limit of three letters to the root.

This leads us to the next book called "The Letters Know" which emphasizes the ability of the letters in Hebrew to give meaning to terms. While the rest of the languages in the world are arbitrary languages, it is a term no matter what it is called, in Hebrew every term receives meaning from the

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very composition of the letters that make it up, not just a term without meaning, but a term that expresses great meaning from its name.

This book lays the foundation for locating meaning, which is the purpose of this book. As stated, this book tries to locate the hidden code that is created and hidden intentionally.

The Bible mentions concealment many times - for example, references to "hiding faces". This is an indication that the text was written by an intelligent being, who understands morality and the need for human guidance, but concealed the truth to ensure that understanding the code would be the result of conscious and deep decoding, rather than passive acceptance of external symbols.

Unfortunately, over the years, and especially after the destruction of the First Temple, additional layers of interpretations have been created – interpretations of the Sages, inventions of Rabbinic Judaism, as well as the partial adoption of these ideas in Christianity and Islam. Concepts such as “Messiah,” “resurrection,” “the end of days,” “heaven,” and “hell” are later inventions intended to control rather than decipher the language itself. They add unnecessary barriers to deciphering the code, and distance a person from the ability to understand the morality and action embedded within the biblical words. Therefore, the simple and true solution lies in the language itself: if we embrace the Torah as it is written in biblical Hebrew, we can reach a moral and utopian understanding of reality, without the need for a Messiah or external redeemer. The words, letters, and internal structure of language are the key – the tool for deciphering the morality and laws that guide a person to act correctly in the world.

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The purpose of this book is to present the decoding of the code that the Torah hides, which may allow us a significant glimpse into a number of concepts that not only pertain to understanding the Torah and its message, but may also allow us to identify the inventor of the code and even identify the meaning that the inventor intended to impart to humans.

The solution is simple and clear: the code is found in the words and letters themselves. If we understand the Torah as it is written in biblical Hebrew, we will be able to understand the morality and laws that guide us to a right life – without the need for a redeemer or a saving being. The words are the story, the letters are the key, and the biblical code awaits only those who are willing to read the language with new eyes.

Thus, if we can think of a “hidden code in Hebrew” – not in the sense of the famous “Torah code”, consisting of statistical calculations from verses, but in the sense of internal signs in the language itself, perhaps structure, letter order, roots or grammar – that can reveal something to us about the origin of the language or its historical development.

In general, this work can be included in the literature of historical linguistics, which also searches for "codes" of this kind - for example, the fact that Hebrew, like other Semitic languages, has triconsonant roots, or that the letters indicate a close relationship to Akkadian, Aramaic, Phoenician and Ugaritic.

Furthermore, the writing system also carries clues, for example, the Hebrew letters are similar to the Phoenician script, which constitutes a developmental stage from the alleged "Proto-Canaanite" script. It can also be seen that the internal structure of words (for example, adding prefixes

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and/or suffixes to indicate tenses, bodies or gender, is a type of "code" that shows that Hebrew is part of the Semitic language family.

The meaning of ancient letters and words, such as words related to more ancient languages, for example "אבן" in Hebrew to "eben" in Ugaritic or "abnu" in Akkadian, can also be a "code" that connects periods and places.

However, we are actually looking for the hidden code in a spiritual, mathematical layer or internal cipher of the letters themselves, unlike gematria, letter substitutions, ancient alphabets, but a code that reveals itself from the composition of the word, the meaning of the letters that make it up and the special sound that that word represents.

This book, like its predecessors, focuses solely on Biblical Hebrew, the language in which the Torah was written. It does not deal with the later Hebrew of the Mishnah, the Diaspora, or Modern Hebrew, as all of them are already riddled with distortions stemming from Rabbinic Judaism and its attempts to adapt Hebrew to foreign linguistic models, primarily Arabic. Everything that comes after the language of the Torah, whether it is the interpretation of the Sages or later grammatical adjustments, is not part of this laboratory, but at most an external layer that hides the original.

Therefore, the purpose of this book is not to "fix" those layers, but rather to re-expose Hebrew as it was given, to understand its internal code, and to clarify the meaning that it itself offers for understanding reality and morality.

The structure of the book will be as follows, the first chapter will present the research and methodology we used. We will present the analysis of 3,216 words, including methodology, criteria, observations and

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percentages of agreement. The second chapter will deal with the pronunciation of the words according to the AEU method, the three natural sounds of a baby. While mentioning the set of sounds that are learned, for example, pharyngeal, laryngeal, velar, labial sounds, in order to clarify the fact that the later punctuation of Rabbinic Judaism does not reflect the original pronunciation.

In the third chapter, we will present the generator that I developed to analyze the words. Thus, this chapter will include an analysis of a selection of words according to the generator. When the presentation of the things will be each word as it appears in the Torah. That word in ancient Hebrew script, an explanation of each letter and the sentence structure that makes up the meaning of the word and finally the spelling according to the Masorah.

The fourth chapter will offer a discussion of the findings, which is an analysis of the broad meaning while comparing the method of the compiler and the Masora and implications for the understanding of biblical Hebrew and the internal code. The next chapter will offer a summary and conclusions while summarizing the main findings with conclusions about the meaning of language and its power for understanding reality and morality. Finally, Appendix A will present all 3,216 words and include detailed tables of each word as written in the Bible, an explanation of letters and legal structure, the word in ancient Hebrew spelling and the same word according to the Masora's punctuation.

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Chapter One

Historical linguistics is based on the systematic comparison of languages, for example, to see whether there are connections that repeat themselves consistently between different languages, for example, Hebrew, Arabic and Akkadian. That is, they seek to ensure that patterns that repeat themselves over and over again are not coincidental or random, but rather in a more systematic manner.

Examples of this can be seen, for example, in Hebrew the number "shalosh", appears in Arabic as "thalathe", and in Akkadian "shalsh", seemingly associating them with the same "family". Although the letter ש' in Hebrew is replaced by the letter ת' in Arabic, for example, the term תלת exists in Hebrew, when the number three is assigned to a period or another term. For example, three-year three-stage, etc. In other words, there are laws that explain the relationship, and not just as a random stacking.

There are various theories that researchers have proposed over the generations that sound speculative, some of which have been abandoned and some of which have developed into a system of accepted paradigms. On the other hand, modern linguistics is not without criticism, especially when we don't always know "what came before," and sometimes imaginary situations are recreated, for example, the proposal of a "proto-language" that has not been proven to have actually existed.

It should be noted that in general it can be said that "a large part of the grammar" has been imposed on the language and does not arise from the language itself. That is, people can speak in a way that differs from the

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grammatical law dictates. For example, in the Bible, Genesis 32:1 says "אתהם" instead of "אותם" instead of "אתהם" almost naturally, and this does not contradict understanding [15]).

However, grammatically, sometimes strict adherence to the rules does not always coincide with the language.

Furthermore, "normative" Hebrew grammar was greatly influenced by medieval patterns, such as those of Radak and his colleagues, that is, it was built from the inside according to logical patterns that the grammarians themselves formulated [16]).

Of course, there are parts of linguistics that are quite scientific, such as comparisons between languages, identification of recurring patterns, and evidence from archaeological inscriptions. And there are parts that are human interpretation/invention, such as binding grammatical rules, or theories about the very distant origin of languages.

However, that is not what we mean at all. Our claim includes that the Hebrew language itself is a completely different code, it goes beyond grammar and roots. On the other hand, the scientific-linguistic envelope simply does not reflect the truth about the Hebrew language.

First, it should be noted that, as was suggested at the time, modern linguistics bases its knowledge primarily on a premise that has not yet been fully proven, except for circumstantial evidence. Beyond that, modern linguistics did not deal with the text of the Torah, but mainly dealt with the Hebrew of the Mishnah, the Hebrew of Rabbinic Judaism with their numerous writings, and modern Hebrew, which, as is known, is no longer

15 The Book of Genesis from the Sefaria website https://www.sefaria.org/texts

16 Eliezer Daniel Yeselson, on the Radak commentary on the Book of Genesis, Ha'ain Tishrei 5772, September 2011

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the original Hebrew language, but a language that has absorbed various external elements.

Beyond this, a second assumption that is not practically proven, that Hebrew is derived from Arabic, when it is known that Arabic in general as a language is a very young eclectic language and has no connection to the Hebrew or Akkadian languages, although it does have a connection to Nabataean Aramaic, which has similar words. As we have already seen in the previous example, Hebrew is much closer to Akkadian than to Arabic.

First, the very idea of "evolution" as an explanatory method in fields such as biology or linguistics is, to say the least, problematic. This is because the basic premise claims linear progress and/or evolution, while in nature we also see opposite processes. For example, bacteria that reach the peak of their development but ultimately destroy their habitat when they destroy the host. Hence, it can be assumed that this very view of evolution into the future is biased and distorted.

However, there is no need to get stuck in a philosophical discussion about evolution or classical linguistics, but rather to ask whether it is possible to prove the claims about language. Such as, for example, the claim that Arabic is not a "sister" to Hebrew, but rather that Arabic is a language with a later development, and that the entire linguistic system is based on false assumptions. This without the need to deal with the linguistic theories themselves.

To this end, other tools should be chosen, such as:

• Textual/historical evidence, to check which ancient inscriptions actually exist in Arabic, from which period. If there are no sufficiently ancient

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inscriptions, it is possible to show that the language appeared later and was not part of the ancient Semitic family.

• Internal evidence from within the language, to show that the grammatical or lexical structure of Arabic is "not natural" but rather sewn together from foreign parts, such as words from Nabataean Aramaic or Hebrew. This is similar to analyzing an archaeological artifact, to see if it is "organic" or "composed of a mixture".

• Direct comparison, instead of accepting the "reconstruction" of the linguists, simply present a Hebrew word opposite an Arabic word, and show that the similarity is coincidental or explained by a later borrowing, and not by a common root.

• Philosophical-methodological argument, to show that the theory of "languages evolving from each other" is based on a false evolutionary model, and therefore should not be accepted - and then propose an alternative model. For example: each language was created/founded as an independent unit, and influences between languages are the result of historical contact only, not common ancestry.

In other words, it will be possible to prove this without having to enter into the debates of classical linguistics, if we can base ourselves on written historical sources such as found inscriptions, texts, and the like.

Or we can also perform, for example, a content analysis of texts. This is in the sense of an internal analysis of its structure, form, and system of contexts with the human activity it represents. That is, not a single word or words that do not represent people's lives, but those words that actually guide their lives, at least their daily lives.

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In this sense, it is possible to examine, for example, whether the root of a word is a natural act and/or an artificial action and/or an invention of linguists who present some uniform basis that suits their analysis.

Therefore, in order to carry out the task before us, we must first and foremost forget about the connection of Hebrew with Arabic, for example. This is because a variable interferes with understanding reality only because of the constant conflict that exists between Islam and Rabbinic Judaism. Thus, in order to please the Muslim rulers, the linguists on behalf of Rabbinic Judaism invented the supposed connection between Arabic and Hebrew.

This is based on the assumption that there is a connection between the languages because these are the same letters that are spelled Hebrew = Arabic. This probably leads to a classic error, especially when the first scholars of the Hebrew language lived in a Muslim-Arab environment, mainly in Andalusia. They caused the whole error because they invented the grammar based on Arabic, which at that time was beginning to teach the Arabic language and therefore the Jewish linguists also began to be interested in the Hebrew language [17]).

Therefore, to justify their thesis they relied solely on the Mishnah and the Talmud, which, as is known from the beginning, contained foreign elements from Persian, Greek and other languages, which led to a significant deviation from the understanding of the Hebrew language.

In other words, the material used by linguists on behalf of Rabbinic Judaism was not original Hebrew, but rather mixed materials that

17 The entire connection they made between Hebrew and Arabic is a historical product of a Muslim environment, and of the fact that the first grammarians, such as Rasag, Yehuda Hayuj, Donesh ben Lebert, etc., worked in a Muslim world where Arabic was the language of culture.

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contained elements from other languages. Thus, in order to truly examine Hebrew, one must first and foremost access authentic Hebrew material that does not contain influences from foreign languages.

In fact, what we are arguing is that the biblical Hebrew language is not a collection of arbitrary words, but a complex system of symbols with internal meaning. Each word carries within it an action, process or idea, and the letters that compose it are not only sounds, but also pictographic symbols.

For example, the letter aleph represents an ox, the head of the herd; beit represents a building or a place of residence; gimel – camel; mem – water and so on for all the letters of the Hebrew alphabet beit.

The combination of the letters creates a term that reflects the meaning of the word, so that the language itself constitutes an internal code, which contains within it the story and the moral.

Since the meaning of the words in Hebrew is not arbitrary, the possibility of replacing one word with another, such as, for example, replacing “Genesis” with “cat”, would lead to the loss of the story and the meaning.

The words are the means of action itself, they describe the process, and the structure of the verse is a tool for deciphering it. Thus, each verse in the Torah is not just a text, but a moral and linguistic action plan, based on the meaning of the letters and words.

The hidden code is created and hidden intentionally. The Bible often indicates concealment, for example, references to "hiding one's face." This is an indication that the text was written by and/or at least written under the inspiration of an intelligent being. This being, one might assume,

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understands morality and the need to direct humanity toward less violent and more thoughtful activity. What we might call it today, behaved "humanly."

More than once in the biblical text, claims are made about "human nature." When there is no point in rejecting this idea, in the psychological pseudo-approach, which shows the significant disdain for anything that tries to present something absolute and not relative, according to its own standards.

It is possible that the code was visible at the time to people who were active among the Israelites. It is also possible that this intelligent being concealed the truth to ensure that understanding the code would be the result of conscious and profound decoding, and not a passive acceptance of external symbols.

Unfortunately, over the years, and especially after the destruction of the First Temple, additional layers of interpretations were created. Interpretations of the Sages, inventions of Rabbinic Judaism, as well as the partial adoption of these ideas in Christianity and Islam.

Instead of seeing the idea of the Torah of Moses, in accordance with the same moral code, the perceptual space of humans has been occupied by concepts such as "Messiah", "resurrection of the dead", "the end of days", "heaven" and "hell". Later inventions intended to control and not decipher the language itself. They add unnecessary barriers to deciphering the code, and distance man from the ability to understand the morality and action that are embedded within the biblical words.

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Therefore, the simple and true solution is found in the language itself. If we adopt the Torah as it is written in biblical Hebrew, we can reach a moral and utopian understanding of reality, without the need for a Messiah or an external redeemer. The words, letters and internal structure of language are the key, the tool for deciphering the morality and laws that guide man to act correctly in the world.

The question arises as to why Hebrew is so important, if at all what is the place of Hebrew in all the complex affairs of the world. After all, the number of Hebrew speakers in the world is negligible compared to speakers of other languages, and yet we seek to learn about the fate of the world precisely through that language that can be presented as marginal, to say the least.

Indeed, a legitimate and no less important question is what Hebrew should be examined in general. First, it must be clarified that this is not about Hebrew in general. The Hebrew language, one might say, is divided at least "roughly" into four categories, which present differences between each category.

This is about Biblical Hebrew, the one in which the Torah is written. In all the books of the Torah, written using 68,666 words, representing all 10,410 words of Biblical Hebrew, is scattered in an artificial division into 187 chapters that include 5,844 verses. This Hebrew is different and more "pure" than the rest of the Hebrew Bible, the Prophets and the Writings. And much more "pure" than the Hebrew of the Mishnah, which is interwoven with additional words from the languages of the region, Babylonian, Greek, Persian, Arabic, Nabataean and more. Biblical Hebrew,

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much more ancient than the Hebrew of the Mishnah, which precedes, for example, the Hebrew of the writings of Rabbinic Judaism, which were written mainly until the revival of modern Hebrew by Eliezer Ben Yehuda at the beginning of the 20th century. Having presented the differences that exist in the various categories of Hebrew, let us return and ask more precisely, what is special about the Hebrew of the Torah from the rest of the languages of the world? The answer will lie precisely in the books of the Torah themselves.

The Torah books of the Hebrew Bible are the first place where these things are first mentioned. From here and only from there can we deduce the true meaning of the soul or spirituality of man. And this we will do in the course of the things that will be offered below.

Thus, even if you do not believe in God or in the creation of man, it is impossible to ignore the fact that the Hebrew Bible is the first book that speaks of the meaning of man with the connection that he can have with a heavenly Creator, who creates the entire world and allows him to overcome his difficulties.

Now some will come and tell us what the fuss is about, why should we accept the Hebrew Bible in particular? After all, there are other books that are sacred to their believers, so why is the Hebrew Bible in particular preferable to the other holy books?

A legitimate and good question that must be answered in its own right. First, let's examine who among all the believers in the world thinks that the Hebrew Bible is an acceptable holy book for them. We will first take Christians, including all the sects and groups that make them up. All

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Christian sects all link the New Testament to the Hebrew Bible. In other words, the Hebrew Bible is the beginning of the holy book for Christians, followed by the Christian "New Testament."

The books of the Hebrew Bible also "star" among believers in the Muslim theological view, Islam. Islam believes in all the leaders of the Bible, calling them prophets, starting with Adam, the first man, and ending with the last prophet Ezra in the Hebrew Bible.

Furthermore, unlike the New Testament of Christians, the Quran, the sacred Muslim book, has little connection to the Hebrew Bible or even the New Testament. The Quran, the holy book of Islam, presents the Torah, when they call the entire Hebrew Bible Torah, a Hebrew word meaning teaching or study, as a holy book and should serve as a source of inspiration for Muslims as well.

In fact, the entire Western civilization built on the so-called Judeo-Christian norms is built primarily on the instructions of the Torah, as presented in the books of the Torah themselves. Thus, in fact, it can be said that more than half of the world sees the Torah as a source of spiritual inspiration and practical comparison for moral life and secular life.

Now the critic will be able to ask, what is the connection with dozens of other religions that exist in the world today. For example, religions of East Asia, Hinduism, which is even older than Rabbinic Judaism, Buddhism, Shinto and other religions that are no less important than Islam and Christianity, and in which the Torah does not take up any space.

It is true that these important religions of East Asia should not be ignored, but it should be mentioned that in the context of the various East Asian

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religions, they are mainly philosophical religions. Being a philosophical religion, the concept of meaning is built into every concept. Even if East Asian religions deal with the subject of creation, it is always in the context of mythology related to philosophical elements. Thus, there is no contradiction in the different theological origin.

As mentioned, if we take, for example, Far Eastern religions such as Shinto, Hinduism, Buddhism, Confucianism, and Taoism, we immediately learn that these are religions that dictate, first and foremost, moral behavior. Thus, although these religions are not considered monotheistic religions, they are more tolerant of other religions [18]).

For example, in Japan, Shinto and Buddhism coexist, and the average Japanese does not see a problem with either. Although there is a significant difference between the two, since Buddhism talks about life after death, while Shinto attaches greater importance to the fulfillment of current life. In the same sense, in China, believers of Buddhism, Confucianism, and Taoism live together. These are more philosophical concepts about the way of life and human behavior. These three philosophical concepts seek to establish a "noble" person who lives in harmony and morality with his environment.

Thus, these religions cannot object to the concept of morality and ethics, as well as the personal responsibility that characterizes the religion of Moses as it appears in the chapters of the Torah itself.

Having seen that there is in fact no reason to take the Torah as a model for locating the hidden code, the same code that may lead me to present the

18 Of course, there are other religions such as Jainism and Sikhism, Zoroastrianism, Baha'ism, Druze, Ahmadiyya, and other folk religions, and they are all part of the world religions.

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giver of the moral instructions of the Torah scroll, it remains for us to present the research method we used to locate the code itself.

From the information collected during the ongoing activity for the benefit of this work, it was found that the five Pentateuch of the Torah, Genesis, Exodus, Leviticus, Numbers, and Deuteronomy, are an artificial division created as a result of the work of the Christian theologian Stephen Langton.

The tradition of Rabbinic Judaism also royally divided the Torah scroll into orders. These are short sections that helped the reader to orient themselves in the Torah writings themselves [19]).

Beyond the sequences, the Torah scroll, in accordance with the tradition of Rabbinic Judaism, is divided into verses and "parshiyot". The "parshiya" is an even shorter section containing a given number of words that may end as an "open" "parshiya", that is, a "parshiya" that begins at the beginning of a line, and signifies a larger pause than a "closed" "parshiya", which generally begins in the middle of a line, and the space between it and the previous "parshiya" is at least nine letters [20]).

Beyond this division, there is a division into "parasha" that are read each week of the year. Here too, depending on the length of the year, there are weeks in which only one “parasha” is read and sometimes several "parashos" are combined together, in order to complete the reading of the

19 There are several options for dividing the Torah into orders, with one division being 157 orders as found in the Cairo Genizah. A second division is 167 orders as in the Leningrad Manuscript, published by Koren for example, which used a division into 154 orders in Otzar Khaluf Minghahim Bin Bnei Eretz Yisrael and Bin Bnei Babylon, edited by B.M. Levin, published by the Rabbi Kook Institute, 1964, pp. 15-16.

20 From the article "Parasha" https://he.wikipedia.org/wiki

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entire Torah scroll until "Simchat Torah", which is celebrated with the beginning of the Sukkot holiday.

This division is also artificial and has no documentation, for example, in the Torah scroll that is read in the synagogue. The Torah scroll that is read in the synagogue does not include punctuation, division into verses and/or chapters.

However, despite the above, Rabbinic Judaism treats the Torah scroll that is read in the synagogue as if it contains “parashos”, chapters, Punctuation and reasons that are used by the reader of the Torah to read the text according to the perception of Rabbinic Judaism.

As stated, from a physical count made of the Torah scrolls as they appear on the Sefaria website, the following variables were found:

Book	Words	Verses	Chapters	Unique	Percent
Genesis	17,497	1,536	50	3,126	30.03%
Exodus	14,354	1,209	40	2,087	20.05%
Leviticus	10,131	858	27	1,964	18.87%
Numbers	14,217	1,286	36	1,654	15.89%
Deuteronomy	12,467	955	34	1,579	15.17%
Total	68,666	5,844	187	10,410	100.00%

Explanation

Book - shows the relevant Torah book that was studied.

Words - This is an actual word count done in this manner. The entire book was copied into a word processor file. Letters indicating the type of parasha marked with {P} for an open parasha and {S} for a closed parasha were removed from the file. Also, all names of the parashas that appear at

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the beginning of each parasha of the week's parashas were removed from the file. Through the word processor option, we counted the remaining words in each file containing the entire relevant book.

Verses - Accordingly, we counted the chapters of the relevant book in each chapter, how many verses there are, and finally we added up all the verses found in a given book. The appendix contains a list of the division of the chapters and verses by book.

Chapters - Each book is recorded as to how many chapters the book contains.

Unique – Subject to the desire to locate the words, we divided each book according to this according to the following options: A word that appears for the first time in the book was recorded, and if the same word appeared again, it was not counted a second time. This is how we actually obtained the constituent words of all the Torah books. To do this, we used a function called COUNTIF according to the following formula: =IF(COUNTIF($A$1:$A$8882, TRIM(A1))>1, "Double", "✔️ Unique"). This option helped us display only the words that were unique and not all the words, which, as mentioned, are much more than the unique words in the Torah.

percent – Displays the percentage of unique words in the book in relation to all unique words in all Torah books.

The table shows that in all the books of the Torah, there are a total of 68,666 words scattered across 187 chapters. This is an average of 367.2 words per chapter, containing an average of 31.25 verses – meaning that each verse contains an average of 11.72 words.

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However, if we take the division of unique words into chapters and verses, we find that in each chapter of the Torah there are an average of 55.67 unique words, with each verse in the Torah containing an average of only 1.78 unique words. That is, out of an average of 11.72 words per verse, only 1.78 are unique words and the remaining 9.97 are words that repeat themselves in the other chapters of the Bible.

Since the aim of the work is to examine the existing connection between the meaning of the letters that make up the words and the meaning of the words, we naturally took the book that contains the most words (30.03%) as a sample representing all the Torah books.

In order to streamline the work, we built a generator whose function is to present the meaning of the words that will be included in it [21]). This generator makes the work of translation easier but also offers a uniform translation for all words without having to rearrange the entire table of meanings, which may suggest inconsistent work in translating the meanings into uniformity.

When a word is entered into the generator, the following output is obtained:

Modern name – where there is a note here that the final letters were converted to regular letters. This is because the final letters do not exist in the ancient Hebrew script.

The word in ancient Hebrew script – here the generator shows how the word was written at the time when the Torah was written before the ancient Hebrew script was converted to the script we use today.

21 You can see the generator in action on my website at https://www.reembestbooks.org/word.html

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After that, a table containing the following columns is obtained: Letter – which displays each letter of the word entered in the generator; Symbolic meaning – displays the meaning of the letter according to the table that exists in the generator [22]).

After that, a column is displayed that offers the pronunciation of the letter subject to the sound of the letter itself and finally the symbolism of the letter that makes up the word entered in the generator is displayed. Finally, the report presents three versions of a fluent literary sentence, which offers the complete meaning of the entered word while referring to the meaning of each letter. This generator is not of a high level of artificial intelligence and therefore the sentences may not always appear in the best formulation of the language.

For the purpose of conducting the study, the Book of Genesis was chosen as a representative sample of all the books of the Torah. The reason for this is clear, the Book of Genesis is the first book of the five books of the Torah, and it contains the main actions that are described later in the various books of the Torah.

If we can summarize what the Book of Genesis does, we can present such a synopsis. A supreme intelligent being, sometimes called Elohim and sometimes Jehovah and sometimes both names together, creates a world.

The reason why is not discussed, the book begins with the creation of the world, but the idea continues in the book in such a way that that intelligent being "regrets" his creation and, out of anger, destroys it in a flood.

Apparently, that intelligent being, for some reason, still wanted to establish some kind of universe, and therefore he preserves an ark full of animals

22 This table appears in the appendix.

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and eight humans. Those animals and humans re-establish the animal world and all of humanity in all its varieties.

However, once again, humans do not behave according to the will of that intelligent being, so instead of destroying the world, he decides to teach it the morality and personal responsibility that that intelligent being wants to impose on the world.

To this end, he chooses a special person named Abram and directs him towards that utopian life that that intelligent being "wants" the world he built to be. From this moment on, a chain of events began when that single man creates a family and his grandson Jacob manages to create a fairly large community that later becomes a nation consisting of his twelve sons.

The rest of the Torah books show the acceptance of the message of that intelligent being and at the same time all kinds of "dramas" and various events occur until the point that that nation consisting of the twelve tribes returns to the land from which they left and seeks to take control of it again.

The rest of the Bible presents the continued sequence of events with all kinds of messages that aim to reinforce the message of that intelligent creature.

Having understood why the book of Genesis was chosen and its importance in the entire Torah scroll system, we will propose below how the content analysis of the book was performed. The operation performed consists of a systematic reading of all the chapters of the book and locating words within the book.

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Using the COUNTIF function according to the following formula: =IF(COUNTIF($A$1:$A$8882, TRIM(A1))>1, "Double", "✔️ Unique"), the word was identified as unique and if not unique.

Once the word was identified as unique, the word was transferred to the generator mentioned earlier, where the word was analyzed according to the description suggested earlier. Thus, the word was recorded in the file, with the file displaying the following options:

In the Bible	Chapter	Verse	Name	Meaning Words	Unique	Dotted Sage	Ancient Writing

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Explanation

In the Bible – as the word is written in the Bible according to the inscription found in the Torah scroll which is used for reading in the synagogue. This book, as mentioned, does not contain punctuation and/or reading reasons, does not contain verses and does not contain punctuation marks.

Chapter – to which chapter does the word belong.

Verse – in which verse is the word found.

Name – is the word the name of a person and/or a place? This note is important for understanding the meaning of the word. There is a difference between a word that is a name and a word used in ordinary communication.

Meaning of words – here we have presented the relevant sentence that the generator suggests at the end of the analysis of the word.

Unique – this is the examination mechanism which consists of an Excel formula that came to assist in locating and identifying a word that does not appear again.

Punctued by the Sages – presents the word as the Sages punctuated it, which in my opinion fits the agenda of Rabbinic Judaism and less so the requested code. Despite the above, it should be noted that this punctuation often presents the logic of the word from the context of the sentence. Therefore, it may sometimes help in understanding the sentence itself.

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Ancient script – Here we present how the word was written in ancient Hebrew script, a script in which, as stated, the Torah was originally written and was replaced by the Babylonian exiles after the return to Zion.

It should be noted that due to the search operation, the words are not always in the correct order of the verses. However, this order does not hinder since all the words presented in the appendix are presented alphabetically and not in the order of their appearance in the Torah. This presentation is easier to follow than presenting the words according to the order of their appearance.

In fact, the stages of testing a proposed word will be on three main levels of testing:

Formal testing, of the structure of the letters, while examining the question of whether it is really possible to decompose the word according to the basic assumptions of this work and other works in this field?

The next stage will be a conceptual test, in order to examine whether the meaning given to the word through the sentence and/or sentences of the generator, is indeed derived logically from the meanings of the letters themselves and/or is more a matter of wishful thinking than a correspondence of truth.

The third level of testing will include a semantic test, in the sense of whether the meaning fits into the biblical context in which the word appeared. This test is important for the entire complex since, in essence, the claim is that indirectly, the current interpretation of the Bible may lead to different conclusions than the Bible intended.

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To this we will add comments and/or questions for clarification, which will actually try to examine whether there is an internal inconsistency, or a suggestion to be more precise. In order to clarify the above, here are three examples that will explain the proposed method:

The analyzed word: אב

Letters that make up the word: (אלף) א = leader / head; (בית) ב = house / framework.

My interpretation according to the generator: "leader of the house".

The biblical context: describes the role of a father as the head of the family, the source of procreation, authority.

Conclusion: The interpretation is completely consistent, this interpretation is accurate and can be derived from the letters.

The analyzed word: אברהה

Letters that make up the word: א (head/leader), ב (בית/system), ר (flow/connection), כ (subordination/role), ה (revelation/illumination).

My interpretation according to the generator: "Leader in a system of accepting a role of the inner light".

Biblical context (e.g. from Genesis 12:3): "And I will bless you", the context of a divine blessing.

Conclusion: The Pharisee partially agrees, the word "blessing" is interpreted as a system (Beit + Reish) that leads to the role (K) and the revelation (E), and this is appropriate for the action of granting good from a higher source. But it is worth being precise and asking whether "bless" is always a role, or perhaps more "connection to good movement"?

The word analyzed: Lord

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Letters that make up the word: A (head), D (door - passage), V (connection), N (nefesh / continued).

My interpretation according to the creator: "head of an inner spirit that connects the creator and together with the team".

Biblical context (e.g. from Genesis 45:8): "And he appointed me as the Lord for all his house".

Conclusion: The Pharisee is in principle compatible, Adon is a leader, a connector, a controller, and there is room to see him as the “head of the passage,” meaning the one who stands at the gate. The interpretation is admittedly a bit loaded, perhaps “a head that transports and connects others to their destiny” would be more concise.

The word analyzed: Adam

Letters that make up the word: A (head), D (transition/gate), M (water/life).

My interpretation according to the creator: “head of an inner spirit and continues the path.”

The biblical context (for example, from Genesis 1:26): “And God said, Let us make man in our image...”

Conclusion: Very compatible, man as a “upper soul” (head), with the door of passage (matter/body), which contains the water (flow/life/consciousness). The connotation “earth” also connects to the materiality of life.

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Chapter Two

As is known, many animals do not "speak", but they communicate with the environment through a variety of options. Dogs, for example, "communicate" through barks, howls, growls - vocal language. Or the position of the body and tail - tell whether it is happy, scared or tense. And as well as looks and facial expressions - yes, dogs have a kind of "smile".

However, the most common way for animals to "communicate" with the environment is through sound. A dog barks and a cat meows, a horse neighs and a lion growls. Each animal makes a unique sound that suits its physiological system.

However, if we pay attention to the sounds of animals, we immediately learn that although the sound is the same all the time, the intonation or tone of the voice changes in each situation that the animal is trying to transmit a different message.

For example, we should pay attention to the "strange" phenomenon: when a strange dog passes through the neighborhood, all the dogs in the neighborhood start barking warning barks. As if they were telling the strange dog, you are "accruing" a boundary and you have no place in our territory.

From this we can understand several basic assumptions. First, all the dogs in the neighborhood recognize ownership of their territory and that of the other dogs in the neighborhood. On the other hand, the dogs in the neighborhood are not tolerant enough to "give up" to the strange dog to penetrate that "closed club" of dogs.

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However, if we want to know why this happens? We could perhaps outline several reasons such as territorial communication, the strange dog enters the "vocal territory". The first dog recognizes and warns. The others join in as if to say "we heard it too, we are part of the guard". On the other hand, it is possible that this is just "vocal contagion". Dogs have a tendency to imitate and synchronize sounds. Like wolves howling together to signal that they are a strong pack.

Furthermore, it may be a matter of social reinforcement. The fact that all the neighbors join in creates a sense of security. One dog alone is less intimidating than a whole "choir". Finally, there's a kind of social information involved. The barking also serves as a kind of "push notification" to other dogs, a kind of message to other dogs, "Pay attention, there's a stranger around."

As mentioned, there are different types of dog barking, but all of these types, regardless of their purpose, may change in intonation, but the sound remains the same. This is similar in cats and all other animals that can make sounds.

We have before us a fixed structure of the "stamp" sound. Every dog, like every other animal, produces a sound within the physiological limitations of its vocal system, throat, vocal cords, and resonant cavities. Therefore, even if it changes intonation, for example, high/low, short/long, continuous/single, it has a sound imprint that does not change. This is, for example, what may allow us and other animals to identify "this is the neighbor's dog" or "this is my cat," even without seeing it.

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Beyond that, there is the changing layer of barking. In this sense, the intonation and rhythm must be seen. This area includes the information that the bark is trying to convey, for example, fear, joy, warning, play.

For example, a short, repeated bark signifies a warning, a long, low bark signifies a threat. On the other hand, a sharp, jumpy bark is actually an invitation to play. In other words, the content changes, but the "voice" remains that of the same dog.

This phenomenon is not unique to dogs alone, but is a universal phenomenon, including cats and other animals. The cat always "meows" in a feline voice, but can change pitch and volume to express different demands. Birds maintain a constant "sex sound", but within this there are different calls, courtship, alarm, food detection.

Even humans, my voice remains "mine", but with a different intonation you can understand whether I am asking, angry or laughing. In cognitive-ethological research, this is called a signal with a "fixed structure" [23]), on which a variable prosody is superimposed. This makes it possible to identify both who is speaking and what he means.

The question is asked: Is it possible to assume that if there is a culture that speaks in a low tone because that is how it is appropriate to speak, but the content of the message is always threatening or insulting, but it sounds like words of comfort, while there are cultures where the intonation is very aggressive and even violent, but the content of the message is greetings and words of praise, how can a person who is not familiar with the content of the language be able to distinguish if he knows everything we said

23 Signal Processing for Structural Health Monitoring, https://aims.asu.edu/signal-processing-for-structural-health-monitoring

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earlier about cats and dogs, because intonation determines the message? This question actually takes the principle of "intonation versus vocal signature" in animals, and asks how it works between people from different cultures.

In fact, it can be said that in animals the "voice signature" identifies who is speaking and the intonation and rhythm identify the message, threat, play, fear, etc. In contrast, in humans, humans do the same thing, but there is another layer on top of this: semantic language, using words. Therefore, in a culture where the content of the words is aggressive, but the intonation is calm, a foreign listener may be mistaken and think that this is a pleasant conversation. On the other hand, in a culture where the intonation is sharp and aggressive, but the content is positive, it can sound like a fight to a foreign listener.

In other words, the problem exists mainly for an inexperienced listener. If he relies only on the intonation, as he would do with a cat or a dog, he may make a mistake in the interpretation.

This is because in humans, unlike dogs, the intonation is not always synchronized with the content. In other words, there is a "cultural gap".

That is, there are cultures in which politeness and social closeness are actually expressed in a loud voice and gestures that are perceived by outsiders as anger. On the other hand, there are cultures in which anger or insults are said in a low, moderate, and slow voice, which sounds almost peaceful to outsiders.

How can you tell? A person who does not know the language will be able to use contextual and social cues. For example, body language such as

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smiling, physical proximity, touching, or alternatively distancing themselves. Or the recipient's response, if he responds with laughter or ease, it is probably not a threat. It is also possible to notice repetition, meaning that in a real quarrel, mutual reinforcement is seen, not intuitive "play."

You can also use an internal comparison: do all speakers sound the same "emotional style" even when talking about everyday topics? If so, it's probably part of the culture and not an angry expression.

In simple terms, we can say that humans "bypass" the animal mechanism in which intonation = an unambiguous message. Therefore, in order to understand, we must cross intonation, body language, social context, and sometimes also learn the cultural codes themselves.

As we know, body language is also a cultural function. For example, in our cultures, where I come from, folding hands means calm listening and respectful attention to the person speaking. Students fold their hands to show that they are listening to the teacher, but in American culture, which supposedly invented the distinction of body language, this implies closure and unwillingness to cooperate. Therefore, body language, like intonation, is not a universal "natural language," but a cultural language.

What happens with dog barks/animal calls and human intonation is repeated here too. There is a common physiological basis, we can all fold our arms, raise our eyebrows, change our tone of voice. But the meaning of this is constructed within a culture, not outside it. Therefore, a stranger who enters a new culture and relies on his "universal" knowledge will misinterpret it.

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From this the research conclusion can be assumed, you can state that there is no "universal body language". Rather, there is a universal potential, meaning the same organs, the same basic expressions, but a different cultural translation. As in spoken languages, the words are sometimes similar, but the meaning changes from context to context.

In a special sense, today there are still people who do not connect the sexual relations they have with others to the birth of children. Is it possible to assume that, for example, 6,000 years ago or even 10,000 years ago, when humans were still engaged in a hunting and gathering economy, people knew then that there was a connection between sexual relations, a woman's egg cycle and the birth of children?

Although anthropologists and experts in the history of human knowledge claim that in general, knowledge about the connection between sexual relations and the birth of children is not "self-evident". It is something acquired through observation and experience, and there were human societies, and perhaps there are still certain groups today, in which this connection was not perceived directly or fully.

Anthropological studies of traditional societies in the 19th and 20th centuries show that not everywhere people explicitly linked sexual relations and pregnancy. There were tribes in which pregnancies were attributed to spirits, gods, or exposure to the environment, such as certain waters, wind or fruits. That is, the "biological" connection was not always understood.

Even when it was clear that some connection existed, they did not necessarily understand the mechanism of the menstrual cycle, ovulation, or the need for sperm and egg to meet. Such knowledge may have only

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emerged at a later stage with the development of agriculture, permanent settlement, and the accumulation of medical traditions.

The question is about knowledge, not an intuitive association. Was there actual knowledge among people 12,000 years ago between sexual contact, which was a kind of drive or desire that exists, for example, among all mammals, and the birth of offspring? For example, does a cow and/or bull attribute a connection between their sexual contact and the birth of a calf, and in general does the cow know that she is being intentionally made pregnant in order to produce milk from her?

It is very difficult to prove directly what humans knew in the late Paleolithic/early Neolithic period, because we have no written sources, only archaeology and comparison with the anthropology of similar societies.

The prevailing hypothesis among researchers is that there was a certain level of understanding, but not complete. Humans lived in small groups, repeatedly saw a connection between continuous sexual intercourse between couples and pregnancies and births, and therefore there was a basis for inferring a causal relationship.

On the other hand, there is evidence from modern hunter-gatherer societies that, until the 20th century, did not attribute pregnancy to the man at all, but thought that the woman became pregnant from spirits, gods, or even from eating certain foods. In other words, even if there was an observation, it did not necessarily become "real" biological knowledge.

Animals, as we know, act out of an instinctive drive aimed at the preservation of the species. They do not have the abstract ability to understand: "I am having sex to give birth to a calf." A cow that mates or is

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artificially inseminated does not "know" that the purpose of the process is pregnancy and ultimately milk production. She experiences biological drives and hormonal changes, but not a conceptual concept of cause and effect. In other words, animals do not have conscious knowledge like humans, but rather drives and conditioning. It is conceivable that although there is "evidence" of alleged hunting 40,000 years ago, no one can know for what purpose the people in the Cromwellian caves painted on the walls. Beyond that, we have no significant knowledge of whether the painting depicts a hunt at all and/or a desire to hunt certain animals. Nor is there any possibility, at least not then and even today with the special tracking devices, for anyone to track and capture any animal mating in the wild.

Especially without any technical ability and even without any motivation, why would a person observe a mating animal if his only goal was to eat? Therefore, at most, if he saw a mating pair, he would first have to notice that it was a male and a female, and beyond that, he would have to understand that they were mating, and even more than that, he would have to conclude that the result would be offspring. All of this is speculative and rests on a very sensitive and fragile premise. From this, it can be assumed, first and foremost, that much of the discussion about "what humans knew tens of thousands of years ago" rests on an interpretation based on very partial evidence, for example, a one-sided interpretation of cave paintings, animal bones, stone tools, and the like. Indeed, it is difficult to impossible to conclude from them unequivocally what they thought or knew.

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If we claim that ancient man knew about this connection, because he observed animal behavior, this claim is also difficult to prove, since there is difficulty in observation. Even today, with cameras, drones, and surveillance equipment, seeing animals mating in nature is not an everyday experience. It is relatively rare, and requires luck or intention.

Furthermore, man had no reason to "sit and watch" animal behavior unless it served him in terms of food, hunting, or danger. Therefore, the probability that a person would pay attention to "details" such as courtship and mating is really low.

Even if he happened to see animals in nature, he had to recognize sexual differences, understand the behavior as mating, and follow for months until calving. This is a process that requires not only attention but also cognitive motivation to interpret a causal relationship.

This is essentially the problem with the "self-evident knowledge" assumptions. In research, people often tend to claim that "man necessarily saw, necessarily made the connection." But just as can be seen from the above, this is very speculative. The understanding that sex produces children does not necessarily stem from the very fact of living alongside animals. It requires a whole chain of observation, generalization, and abstraction step by step.

Therefore, in any topic dealing with antiquity, there are always at least two possibilities. For example, in the case proposed above, the first possibility would be that until the agricultural revolution and the domestication of animals, humans did not actually understand the connection between sex and offspring. They lived from instinct, and pregnancy was perceived as a

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mystery. Only with the attachment to domestic animals did a door open to a more empirical understanding.

In contrast to this possibility, there is a second possibility that is more widely accepted in research, which claims that

even among hunter-gatherers there was at least some intuition or belief in the connection between sex and pregnancy, even if it was not precise or not "biological".

Both possibilities are based on scant evidence, and the difference between them stems mainly from the question of how much we assume that ancient humans were engaged in "observing natural patterns" versus "immediate survival life without conceptual abstractions."

From this it must be concluded that there is a difference between observation and a conceptual concept, seeing a connection is one step, while understanding the mechanism is another.

If we ask what the connection is between the above and the situation this work deals with, we can already begin to explain that "research theories" or explanations are based on interpretation, but rather a situation in which there is no clear or conscious mechanism that can always explain the world. If we take the example proposed above, we can assume that we therefore have no way of knowing how the transition from wild to domesticated occurred, for example wheat, rice and corn in their relevant growing places.

If ancient humans were not aware of their actions, they did not know how to connect action to result, between seeds and plant. Therefore, any attempt to explain deliberate breeding or selection, even through

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"intuition" or "random selection", fails, because there is no awareness or intention.

Moreover, if humans themselves did not understand their action, the appearance of domesticated plants in various parts of the world cannot be explained except as a mystical fact or one that cannot be understood according to the usual rules of causality and logic.

In other words: this is a concrete gap, we know that domesticated plants appeared, but there is no logical and conscious mechanism that explains this transition. Any attempt to explain it as intuition, random experiment or unconscious selection is speculation.

If we follow this, we come to a very interesting conclusion. The transition from wild to domesticated is a mystery, which cannot be explained through logic or human observation alone. It is a situation where the result exists, but the ancient man has no knowledge, awareness or reason to carry it out.

Hence, if we accept all the following assumptions:

• Ancient humans could not link action to result (seeds → plant).

• Random experiment or intuition does not explain the complex transition from wild to domesticated.

• The transition occurred almost simultaneously in different parts of the world.

The result will be that there is in fact no plausible natural mechanism that may provide a complete explanation of how the transition to agriculture occurred, at the same time growing wheat in Mesopotamia, corn in South America and rice in East Asia.

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Therefore, in order to explain this in any way, it is necessary to assume that someone outside the human circle contributed the knowledge to them. That is, outside the direct circle of human or plant experience provided this understanding, and the form in which domesticated plants appeared stems from an intervention or message given to humans from outside. When all other explanations, randomness, intuition, repeated experiment, are unable to provide an adequate explanation. Intervention of knowledge from outside, it is possible to delve deeper into the process of transferring this knowledge and how it can explain the almost immediate diffusion of agriculture in different parts of the world.

Accordingly, it must be assumed that, alongside the ancient humans, there lived developed beings with technological ability and knowledge that could have transferred it to the ancient humans. The origin of these people is not important at this stage, since we have no interest other than to use, for example, the knowledge that exists at least in the mythology of the ancient world, to present them and not fall into speculations that are very difficult to follow.

If we return to the main point, we are talking about "advanced beings", which do not necessarily have to be humans, they can be another type of intelligent being capable of transmitting knowledge. They provided the knowledge or technique that brought wild plants into domesticated plants, and this intention allowed humans to begin agriculture without understanding the mechanism of cause and effect themselves.

Those "advanced beings" lived according to the descriptions in mythological stories in high places, which is why ancient humans saw them

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as gods. Those with high knowledge and technology, who lived in high or slightly accessible places such as mountains, cliffs, remote areas.

Ancient humans, lacking biological and scientific knowledge, saw their behavior, their abilities and the effect on plants and animals, and could not understand the mechanism, so it is likely that they attributed divine status or supernatural properties to those "advanced beings".

The transition from wild to domesticated, and the ability to "bring life from the nucleus" was perceived by them as an act of a higher power, and thus stories about "advanced beings" developed among humans as a result of encounters with these creatures. This element may explain the almost simultaneous diffusion of knowledge: it is not a question of experimental research by each group, but of the "mediation" of knowledge from one or several advanced entities, whose influence reached different places.

Greek, Egyptian, Persian, Babylonian and Canaanite mythology presents exactly this situation. In Greek, Egyptian, Persian, Babylonian and Canaanite mythology, the gods often appear as advanced humans, with extraordinary knowledge and the ability to influence nature and life. They live in remote or high places, for example Mount Olympus, mountain temples, cities of the gods and more.

The mythologies not only tell stories about the power of the gods, but also testify to a source of agricultural and technological knowledge that came to humans from these beings. The transition from wild to domesticated, the selection of plants and the bringing of agricultural knowledge can be seen as a "miracle" performed by the gods, as was the perception of ancient humans.

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Ancient mythologies are a kind of cultural record, a symbolic way, of the encounter of ancient humans with advanced beings with knowledge, which led them to agriculture and control over the environment, without them themselves understanding the mechanism of cause and effect.

When each of the cultures proposed above, in practice reflects the same principle, "the gods give knowledge that man does not understand." In the process, we see how these patterns are repeated everywhere in the world.

At this point, we must ask how these "advanced beings" transmitted their knowledge to humans. They must have used some code or language that ancient humans had to know or at least be easy for humans to learn.

Since it can be assumed that those "advanced beings" had technological knowledge, which logically requires that they had a developed and complex language that they could not have taught to "inferior" humans, at least technologically.

Thus, while the "advanced beings" used a system of symbols, gestures or sounds that allowed the transmission of abstract knowledge without the listener understanding the entire mechanism. This could be a type of "abstract-technological language", which is different from the simple languages of hunter-gatherers.

It was also necessary for them to have the ability to influence early humans. Therefore, their language was not only intended to transmit technical knowledge, but also to create admiration and divine status. Perhaps the language of the "advanced beings" sounded strange or mysterious to early humans, and therefore they gave them the status of gods.

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Our hypothesis would be that, if the language was similar to modern human languages, it is difficult to see how they could have conveyed such complex knowledge without a symbolic or abstract basis.

Therefore, it is likely that their language included complex, symbolic and visual content, not just words as we are used to.

Although, it can be assumed that the ancient humans probably absorbed from the "advanced beings" only symbols, sounds, rituals, or perhaps some of the knowledge was transmitted directly through imitation and experience. But this knowledge had to be passed on to future generations.

That is, the knowledge that was transmitted was very complex, including plant selection, sowing, seed preservation and growing methods. The ancient humans, as we have already suggested, did not understand causality, and therefore could not "understand on their own" what the advanced gods/humans did.

Therefore, in order to transmit this knowledge effectively, they had to teach a certain language or an understandable system of signs, which allows for the description of abstract concepts such as "seed becomes plant", "choosing large seeds" and more. Accurate transmission of techniques that are not intuitively possible. Creating an understanding that can be consistently repeated by the ancient humans.

That is, language is a necessary tool for transmitting knowledge, even if ancient humans themselves were not aware of the mechanism of cause and effect. Therefore, it can be assumed that the transmission of language itself may also be anchored in mythology, rituals, and symbols. This is

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because humans recorded the stories of the adventures of those idols, they simply presented them in the language that those idols taught them.

If we summarize so far, we can see that it is actually necessary for those "advanced beings" to have taught ancient humans a certain language, which allows the transmission of complex knowledge and precision in concepts that are not self-evident. Ancient humans, who do not understand the mechanism, recorded the stories of those "advanced beings" who were perceived by them as idols in this language, not as research or analysis, but as a documentation and story of fascinating experiences, adventures, and superhuman powers.

This is how mythology originated, the stories of the gods/advanced humans were accurately written in the language they themselves taught, leading to the creation of cultural storytelling, symbolism, and worship throughout the generations. This also explains why mythologies contain precise knowledge about agriculture, plant cultivation, buildings, and daily life, without the ancient humans themselves being aware of how it worked.

That is, if we identify which of these stories that were written under the inspiration of the idols, was written first, it will be the primary language that those idols taught humans. That is, if we take the first story that was written under the inspiration of the idols, it actually indicates the primary language that the idols taught ancient humans.

This language was not created randomly by humans, it was transmitted directly by the advanced beings, and was adapted to their ability to understand, even if they themselves did not understand the entire mechanism behind the actions.

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Therefore, all the stories, mythologies and rituals that were built later are based on that primary language, and they also served as a way to preserve the knowledge and guidance of the idols throughout generations.

If we continue from here, we can try to identify common patterns between the different mythologies in the world in order to speculate on the characteristics of this primary language. Again, we must not confuse what research thinks are the first writings with the reality that they are the first writings. It is possible that the Mahatma Gita or the Torah or the Sumerian tablets, the writings of the Greeks and even the writings of the inhabitants of South America are actually the first.

That is, there is no reason to assume that the research or academic hypotheses about "first writings" reflect historical reality. According to our assumptions, the first writings are those created under the inspiration of the idols, no matter when or where they were written. Of course, they preserve the language and knowledge that the idols taught ancient people. The emphasis is: this is about recognizing that the writings themselves, and not the research interpretation, are the direct evidence of the language and knowledge that was transmitted. Therefore, if we continue, trying to analyze the similarities in language and structure between these writings, we will probably be able to assess the characteristics of the initial language transmitted by the idols.

If we look at the main writings created under the inspiration of the idols, we can identify common patterns that indicate characteristics of the primary language that the idols taught ancient humans. We can evaluate them according to the following criteria:

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Symbolic and mythological structure - all the writings, Mahatma Gita, the Torah, the Sumerian tablets, Greek writings, South American writings, contain stories about superhuman beings or gods. The stories are not just narrative, they are understood as parables that convey knowledge about the world, about the orders of nature and life, without the reader fully understanding the mechanism of cause and effect. The main characteristic of all these stories is the extensive use of metaphors and symbols, which allow the transmission of complex concepts through images, not pure words.

Repetition and patterning - there are patterns of repetition in these stories, similar stories about creation, agriculture, plants and animals appear in different places. This indicates a consistent language, in which semantic structures are repeated and similar syntactic structures are used, which help in the transmission of complex knowledge from generation to generation.

A language adapted to limited understanding - This language is not "biologically accurate" or technical like modern language, but is adapted to the comprehension capacity of ancient humans. Abstract contents such as plant selection or growth cycles are presented as stories, commands or superhuman instructions. So that knowledge is preserved without requiring people's understanding.

Introduction of modern knowledge through symbols - The writings include elements of intention and a pattern of action, what to do, what to prefer, what to preserve, using symbolic elements. In terms of "code", this can be seen as a kind of coded language. Each story or image transmits certain

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information, but within an envelope that is understandable only to those who know the mechanism.

According to these criteria, it can be argued that these writings are in fact a preservation of the primary language transmitted by the idols, and through them the knowledge given to ancient humans was preserved.

In fact, if we take all the writings of mythology, creatures appear that perform actions that are incomprehensible to humans. The code will contain information about the superhuman figures that represent technical or agricultural knowledge. For example, in the Greek writings: Prometheus brings fire – a symbol of knowledge and the ability to control technology. In the Torah, God grants knowledge about agriculture, laws, work procedures, abstract knowledge that is guaranteed through the command. In South America, gods teach about growing corn and other plants. That is, the figure of God is identical to an "information box" that contains advanced knowledge.

If we represent the Hebrew term "אל"= El according to the meaning of its letters א'+ל', we find that the term El according to the meaning of the letters means the leader of learning or knowledge. Which is consistent with both the premise of the Hebrew words of the Torah having meaning and with the assumption that those "advanced beings" were perceived as teachers or guiding guides by humans.

Similar patterns appear in various writings around the world, telling of gods who teach knowledge about plants and animals. These gods teach work procedures and rituals related to agriculture as well as guides on topics such as time cycles and symbols for repeating actions. Thus, the

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code is international, each time the story is repeated, it reinforces the way to transmit knowledge without explaining the mechanism.

The most important step in transmitting this knowledge was the sound. Those "advanced beings" had to make use of sounds that humans could produce. That is, the sound of those codes must be sounds that humans could pronounce without effort. Which sounds would be simply the three basic sounds that every human baby to this day can make without practicing the normal and simple A sound, the more developed E sound, and the most complex sound would be U, so all languages would sound as if they were using the AEU sound.

The three basic sounds, being natural and easy to produce by every infant, these sounds form a basic triad (AEU) that allows the encoding of complex knowledge within sounds that the ancient man was able to produce without effort.

Therefore, the primary language sounds so that all the words, names, symbols and codes that the idols transmitted sound as if they were based on AEU. In other words: every ancient language, whether the Torah, the Mahatma Gita, Greek mythology or South America, sounds fundamentally as a combination of these sounds. The sounds serve as a basic coding unit, when a certain combination of AEU transmits a concept or command, repeating a certain sound reinforces a certain meaning.

Advantage of only three sounds, easy to learn and produce, even infants can imitate immediately. Allows preservation over generations, does not require technical training or complex knowledge. Suitable for transmitting

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complex knowledge through imitation and experience, without the need for conscious understanding of cause and effect.

An influence on mythologies and writings would be when the writings, stories, and rituals are preserved as if "musical," with the AEU sound structure hidden or emphasized. This explains the sense of foreignness and "sacredness" of language in the eyes of ancient humans: they heard natural sounds but did not understand the code behind them.

Unlike the almost instinctive sounds made by human and animal babies, the clicks made by South Africans or the guttural and pharyngeal sounds such as ain, ha, shin, and the like, are learned sounds and not natural sounds.

The missionaries who came to South America to convert the natives had a map of 72 sounds, which is the range of sounds of all the languages that exist in the world [24]). But this cannot be our case here because we are talking to primitive humans, whose verbal abilities and language skills are unknown.

It can be assumed that, since they were still in early developmental captivity, their knowledge was limited, so it can be assumed that their language was not "rich" in expressions and/or did not even include many words, let alone special sounds, as it is today.

The primitive humans could not produce or learn complex sounds, such as clicks, gutturals or the sounds of modern languages. Therefore, all the initial language transmitted by the idols must have been based on natural sounds, such as those that any human infant could produce without

24 Irena Botvinnik and Galit Adam, Introduction to Theoretical Linguistics Part I, The Open University Press, https://kotar.cet.ac.il/KotarApp/Viewer.aspx?nBookID=102588217#3.1772.6.default

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training, imitation or practice. This limits the sound code to three simple sounds, A – E – U. This is because these would be easy sounds to produce, Sounds natural and therefore allow for repetition and learning through imitation. Any additional or complex sounds, such as clicks or guttural sounds, may not have been possible in the world of primitive humans.

In this sense, all languages contained letters for pronunciation that were consonants themselves. To these consonants, the desired sound was added. Since the most common sound would be A, therefore, every pronunciation of every word would be using the sound A.

Hence, if we look in this way at the text in the Torah in general and in the Book of Genesis that was studied in particular, we can see a very striking phenomenon. Sometimes, a word was written with the addition of the letter ה' and/or the letter ו' and sometimes the same word was not written with the addition of these letters.

Assuming this is not a scribal error, we can assume that when there is a scribal error, the inscription in the Torah scroll clearly shows this [25]). From this, we can assume that this is not a preconceived notion but actual errors. Even if these are intentional errors, this strengthens the thesis of this work that the Torah is written as a code, and was not simply corrupted.

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25 For example, in the book of Genesis, chapter 8, verse 17 (He brought forth); Genesis, chapter 14, verse 2 and verse 8, (deer) [deer]; Genesis, chapter 25, verse 23 (nations] [goyim]; Genesis, chapter 27, verse 3 (hunt) [tsida]; Genesis, chapter 27, verse 29 and chapter 44, verse 28 (and bowed down); Genesis, chapter 30, verse 11 (garment) [bagad]; Genesis, chapter 60, verse 5 and verse 14 - [jewish] [yaish]; Genesis, chapter 30, verse 20 [asiri] [asuri]; Exodus, chapter 1, verse 16 (read) [kariyai]; Exodus 4:2 (This is it); Exodus 16:7 and Numbers 16:11 (He hung it up); Exodus 21:8 and Leviticus 11:21 and Leviticus 25:30 (He hung it up); Exodus 67:8 and 33:4 (The ends thereof); Numbers 1:16 (He read it); Numbers 14:6 (He hung it up); Numbers 21:22 (He inherited it); Numbers 23:13 (He went to you); Numbers 28:9 (Read) [Karii]; Numbers 34:4 (And it was) [And they were]; Deuteronomy 5:10 (My commandments]; Deuteronomy 21:7 (Shefkah) [Shefkah]; Deuteronomy 28:27 (And in the fields) [And in the fields]; Deuteronomy 28:30 (She shall lie down]; Deuteronomy 29:22 (And in the fields]; Deuteronomy 22:13 [In my death]; Deuteronomy 33:2 [In my death];

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However, in a side note, it should be noted that research on the textual criticism of the Bible, and especially based on the findings of the Judean Desert Scrolls, shows that most of the differences in the Torah cannot be seen as the result of purely "scribal errors." Approximately 80–85% of the variants stem from orthographic variations, for example, incomplete/complete spelling, the alternation of 10–6, and so on, and/or linguistic variations, which represent living writing traditions and not accidental disruption.

Approximately 10–15% of the differences probably reflect an interpretive decision or ideological trend, such as the use of delicate language or theological emphasis. Only about 5% or less of the cases may be technical scribal errors in the narrow sense. This takes the form of omissions, duplications, or the replacement of similar letters in writing. Therefore, it can be assumed with a high degree of certainty that the text of the Torah as we have it mainly reflects a deliberate and consistent tradition, and not a series of accidental errors.

For example, researcher Menachem Cohen notes that the Judean Desert Scrolls indicate the existence of different types of texts, including those close to the Masoretic text, but also those with orthographic and interpretive differences [26]).

In addition, Emmanuel Tov classified the scrolls into five textual groups: 60% of them correspond to the Masoretic text, 5% correspond to the Hebraic version, 5% correspond to the Samaritan text, 20% present a

26 The Idea of the Sanctity of the Biblical Text and the Science of Textual Criticism Menachem Cohen,https://users.cecs.anu.edu.au/~bdm/codes/CohenArt/

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version unique to Qumran, and 10% do not belong to any of these groups [27]).

Daniel Wallace noted that about 70% of the variations in biblical texts are orthographic differences such as spelling errors, and less than 1% of the variations are meaningful. He noted that intentional scribal errors would not have arisen from malicious motives, but rather with the intention of clarifying the text, which indicates a desire to maintain theological or ideological textual accuracy [28]).

In fact, it can be assumed that, with the exception of the "disruptions" suggested above, what is written in the Torah scroll is written with the idea of presenting the word as it was spoken and/or dictated and/or heard by the writer or writers of the Torah.

Therefore, any change in the writing of the same term should be considered, not as a change in spelling or an error, but as a different word. Therefore, words written differently present words with different pronunciations, which leads to a different meaning of the same word.

For example, the term "taninim" as mentioned three times in the Torah, Genesis 1:21, Exodus 7:12, and Deuteronomy 32:32, would be different from the term "taninim" mentioned in Psalms 74:13 and in chapter 148:7.

Likewise, the term "toldot" from Genesis 2:4 is different from the term "toldat" from Genesis 5:1, even though in the Masoretic notation the two terms seemingly present the same meaning. In addition, the term "shephat" from Genesis 12:16 would be different from the term "shephats"

27 Anthony Ferguson, Emanuel Tov and His Evolving Categories for the Biblical Dead Sea Scrolls, https://evangelicaltextualcriticism.blogspot.com/2023/03/the-evolution-of-biblical-dead-sea.html

28 Paul Gibson, Is a Textual Variant Both Meaningful and Viable?,https://biblequestions.info/2020/07/11/is-a-textual-variant-both-meaningful-and-viabl

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from Genesis 30:43, even though the Masoretic notation presents the same meaning.

The term "ra't" from Genesis 11:5, Genesis 24:30, and Genesis 27:1, Genesis 33:10 would be different from the term "ra'ut" from Genesis 2:19, Genesis 8:8, and Genesis 34:1, Genesis 42:9, and Genesis 42:12. Even though the Masoretic notation suggests the same meaning.

We have not exhausted the reader with all these examples, we have only presented a few of the examples that, in our opinion, present different terms despite the Masoretic's desire to present the text as if the "missing" spelling is a choice of the writer who "intended" the same terms but "chose" to present them differently.

Why is this distinction important, for the pronunciation concept which ultimately presents the term in a different light. If we presented the AEU method subject to the conditions of change after the appearance of the letter ה' and/or the letter י' after the consonant, we could actually suggest that the first term "טנינם" would suggest the pronunciation TANENAMA, while the other term "טנינים" would suggest the pronunciation TANENEMA. Contrary to the popular belief, as some try to present, that the meaning of the pronunciation would be in the above or in the Milra, this is about writing in a period before the invention of Hebrew grammar. Thus, this variable cannot explain the difference in pronunciation due to the emphasis of the meaning.

In this sense, the term "תולדות" presents the pronunciation TULADUTA compared to "תולדת" TULADATA, the term "שפחת" would present the

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pronunciation SHAPACHATA while “שפחות” would suggest SHAPACHUTA, the term “ראת” would present RAATA while “ראות” would be RAAUTA.

In fact, using AEU sounds allows for a uniform phonological reconstruction of ancient terms, even if the traditional spelling is different. For example, -אל-El = AALA, אלוהים-Elohim = ALUHEMA , and יהוה-Yahweh = YAHUHA. The method maintains consistency of sound and function, even when languages differ [29]).

When presented with the pronunciation according to the AEU method, Biblical Hebrew sounds more like Akkadian and Sumerian than it does to the Hebrew of the Mishnah and certainly not like the other languages to which Hebrew was linked.

From an examination of the ancient languages Sanskrit, Sumerian, Egyptian Akkadian and Biblical Hebrew, the following table was obtained showing in percentages how much Biblical Hebrew corresponds to the languages proposed above [30]).

Language	% Full Match	% Partial Match	**% Missing**
Sumerian	67.50%	25.00%	7.50%
Akkadian	55.00%	35.00%	10.00%
Sanskrit	37.50%	40.00%	22.50%
Ancient Egyptian	30.00%	35.00%	35.00%

Of the 321 words randomly selected from the five languages, the table proposed in the appendix contains 129 words. This is because, in order to prevent bias in the data, only those that were complete in all the languages

29 In order to perform the pronunciation operation immediately, I wrote another generator that helps us convert the word to a word with the pronunciation according to the proposed AEU method.

30 The list of all words presented in the comparison is in the appendix.

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under study were included. The sample allows the identification of sound patterns between the ancient languages, and strengthens the thesis of the phonetic connection to Hebrew of the Torah.

The table shows the extent to which sound principles are preserved in various ancient languages. It can be seen that Sumerian and Akkadian retain most of the pattern, while Sanskrit and ancient Egyptian show more partial preservation. The data allow the reader to follow the sound patterns and see how Torah Hebrew, at certain moments, approaches those ancient languages.

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Chapter Three

The purpose of the work before us is to try to prove that the Hebrew language of the Torah is not arbitrary at all. The emerging idea is that the meaning of a word is created from the meanings of the letters that compose it. As is known, when reciting the letters of the Hebrew alphabet, we do not present sounds as in other languages, but rather call out the names of the letters themselves.

Therefore, if we take a term in Hebrew and try to present it through the meaning of the letters that compose it, we will examine whether this composition of meaning affects the understanding of the term itself. For example, the term "father" in Hebrew of the Torah, a term first mentioned

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in the book of Genesis 2:24, if we break down the term "father" into its constituent letters, A' means the ox leading the herd, as an analogy to the leader, and the letter B' represents the term house. Hence, the term "father" is not arbitrary as in other languages, but represents the leader of the house. Which is actually the role of the father, at least in the ancient Hebrew tradition.

However, this may be a random and not permanent phenomenon, so in order to try to confirm the hypothesis of this study, a larger sample of words is needed that will be analyzed according to the meaning of the letters that compose them.

To this end, a generator was built that aims to propose the decomposition of the words that we will propose to it. For testing, 3,216 words from the Book of Genesis, which constitutes 30.03% of the entire language of the Torah, were taken, and we decomposed them into these elements. The entire list of words is offered in the appendix. Below is a sample of the words that were tested during this investigation.

Since the current work is based on an analysis of 3,216 words from the Book of Genesis, it is not possible to present the full details of all the findings in this chapter. To this end, a summary table and a detailed appendix have been included, allowing each reader to review all the data. However, in order to illustrate the method of work and the nature of the results, selected examples are presented below.

The choice of examples was made in a representative and not biased manner: the words were divided into three main categories –

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Full correspondence (about 60% of the words) – when the etymological analysis clearly integrates into the meaning of the word.

Partial correspondence (about 25%) – when the analysis adds a certain meaning but does not completely overlap with the biblical meaning.

Inconsistent/vague (about 15%) – when no clear meaning can be deduced from the analysis.

At least one word for each letter of the alphabet was selected for detailed analysis, with two examples given for letters with a large number of occurrences (such as A and Y). The examples reflect the general distribution: most examples represent complete matches, some partial matches, and examples are also given in which the decomposition does not yield a clear result. In this way, the objective presentation of the findings is maintained, while presenting both the strengths and limitations of the method. In order not to burden the reader, particularly short words were chosen.

The word as written in Masoretic notation: אֲבוֹתֶיךָ

The word in modern script, the final letters were converted to regular letters: אבותיכ

The word in ancient Hebrew script: 𐤀𐤁𐤅𐤕𐤉𐤊

Letter	Meaning	Root/ Pronunciation	Symbolic
א	First, ox, champion	ALEF	Leader
ב	House, tent, essence	BET	Institution
ו	Connection, addition	VAV	addition
ת	Finish	TAF	End
י	Throw, Work, Hand	YOD	Opening

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כ	Bend, Open, Allow, Tame, Spoon	KAF	Authority

A sentence arranged from the above scattered words:

"Leader and in the system of that which connects the author of souls and for the closure of and for the revelation and in the role of"

Explanation: The term your fathers, appears in Genesis 31:3, and means the fathers of man. The sentence created from the meaning of the letters draws a great relationship between the role of the father as a keeper of tradition, an authoritative guide and generational continuity.

The word as written in Masoretic punctuation: אפיצֵם

The word in modern script the final letters have been converted to a regular letter: אפיצמ

The word in ancient Hebrew script: 𐤀𐤐𐤉𐤑𐤌

Letter	Meaning	Root/ Pronunciation	Symbolic
א	First, ox, champion	ALEF	Leader
פ	mouth, blow, edge, dispersion, speech	PEY	hunt
י	Throw, Work, Hand	YOD	Throw
צ	Journey, Hunt, Holy Man, Righteous Man	TSADI	Journey
מ	Water, Chaos, Blood, Mighty	MEM	Mighty

A sentence arranged from the above words:

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"Leading and in the adventure of and in the discovery and in the life cycle of and drawn to"

Explanation: The term aficham appearing in Genesis 49:7 means to scatter them in the plural. That is, it is a verb in which the terms leading, adventure, and the age of a life cycle have a meaning. Which suggests that the sentence derived from the combination of letters does indeed answer the meaning of the term itself.

The word as written in Masoretic punctuation: בְּאתָם

The word in modern script, the final letters were converted to regular letters: בְּאתם

The word in ancient Hebrew script: 𐤁𐤀𐤕𐤌

Letter	Meaning	Root/ Pronunciation	Symbolic
ב	House, Tent, Essence	BET	Institution
א	Beginning, Ox, Champion	ALEF	Leader
ת	Sign, mark. Monument, cross End	TAF	End
מ	Water, Chaos, Blood, Mighty	MEM	Mighty

A sentence arranged from the above words:

"In place of that which leads to the beginning and the end and continues a path"

Explanation: The term "you have come" appears in Genesis 26:27 from the time it was announced to someone in the plural that they had arrived at a certain place where the speaker is at the moment. From the composition of the sentence arranged from the meaning of the letters, the meaning of

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arriving and going can be deduced, which corresponds to the spirit of the term itself.

The word as written in Masoretic punctuation: גְּדוּד

The word in modern script, the final letters were converted to regular letters: גדוד

The word in ancient Hebrew script: 𐤂𐤃𐤅𐤃

Letter	Meaning	Root/ Pronunciation	Symbolic
ג	Camel. Food. Go. Collect	GIMEL	Food
ד	door, move, hang. enter	DALET	door
ו	connection, addition	VAV	connection
ד	door, move, hang. enter	DALET	door

A sentence arranged from the above jumble of words:

"The doors of the soul that connect the connecting between the soul".

Explanation: The term "Gudd" first appears in the book of Genesis 49:19, from the composition of the sentence that is connected from the jumble of the meanings of the letters it appears that there is a partial correspondence between the term "Gashud" and the sentence that was created. Although the composition of each of the letters may indeed lead to the modern meaning of "Gudd", a group of people with a common denominator.

The word as written in Masoretic punctuation: דמותָו

The word in modern script, the final letters were converted to regular letters: דמותו

The word in ancient Hebrew script: 𐤃𐤌𐤅𐤕𐤅

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Letter	Meaning	Root/ Pronunciation	Symbolic
ד	Door, Move, Hang. Enter	DALET	door
מ	Water, Chaos, Blood, Mighty	MEM	Mighty
ו	Add, Hook, Secure, connection, addition	VAV	connection
ת	Sign, mark. Monument, cross	TAF	End
ו	Add, Hook, Secure, connection, addition	VAV	connection

A sentence arranged from the above scattered words:

"Inner worlds and continued to the one who connects the author of souls and to the closure of the one who connects the author of souls"

Explanation: The term image first appears in Genesis 5:3, from the composition of the sentence that is connected from the scattered meaning of the letters, a complete correspondence emerges between the even modern meaning of the term and the composition of the sentence.

The word as written in Masoretic punctuation: הוֹדִיעַ

The word in modern script the final letters have been converted to a regular letter: הודיע

The word in ancient Hebrew script: 𐤄𐤅𐤃𐤉𐤏

Letter	Meaning	Root/ Pronunciation	Symbolic
ה	Soul, Spirit, Essence	HEY	Soul
ו	Add, Hook, Secure, connection,	VAV	connection

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	addition		
ד	Door, Move, Hang. Enter	DAET	door
י	Throw, Work, Hand	YOD	Throw
ע	Eye, Watch, Know, Shoot, Strike	AIN	Watch

A sentence arranged from the above jumble of words:

"An inner light that connects the author of souls of inner worlds and the revelation that connects the in the expression"

Explanation: The term first appears in Genesis 41:39, although seemingly the sentence composed of the meanings of the letters sounds too general, it is indeed an explanation that perpetuates even the modern meaning of conveying knowledge to someone since the meaning of each of the letters of the word composition does indeed inspire the same meaning of conveying to another person.

The word as written in Masoretic punctuation: וְלָד

The word in modern writing the final letters have been converted to a regular letter: וְלָד

The word in ancient Hebrew writing: 𐤅𐤋𐤃

Letter	**Meaning**	**Root/ Pronunciation**	**Symbolic**
ו	Add, Hook, Secure, connection, addition	VAV	connection
ל	To Teach, Bind; Yoke, Authority	LAMED	Teach
ד	Door, Move, Hang. Enter	DALET	door

A sentence arranged from the above scattered words:

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"He creates a connection and connects souls and the life stream of the inner worlds"

Explanation: The term first appears in Genesis 11:30, in light of the sentence produced from the meanings of the letters that make up the word, it creates a complete correspondence to even the modern meaning of the term.

The word as written in Masoretic punctuation: זָקֵן

The word in modern script has the final letters converted to a regular letter: זָקֵן

The word in ancient Hebrew script: 𐤆𐤒𐤍

Letter	Meaning	Root/ Pronunciation	Symbolic
ז	Weapon	ZAIN	Weapon
ק	Horizon, sun definition, condensation	KOF	Horizon
נ	Son, Fish, Seed, Continuation	NUN	Heir

A sentence arranged from the above jumble of words:

"At the head of and together with a window and leading the and in the company of"

Explanation: The word first appears in Genesis 18:12, from the sentence composed of the meanings of the letters of the term, an image emerges that mainly describes the role of the old man in society in ancient times. Therefore, it should be seen as appropriate for the term itself.

The word as written in Masoretic punctuation: חָוָה

The word in modern script has the final letters converted to a regular letter: חוה

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The word in ancient Hebrew script: 𐤇𐤕𐤁

Letter	Meaning	Root/ Pronunciation	Symbolic
ח	Parts, Halfs, Outside, Window	CHET	Window
ו	Add, Hook, Secure, connection, addition	VAV	connection
ה	Soul, Spirit, Essence	HEY	Soul

A sentence arranged from the above scattered words:

"A strong foundation that connects the creator of a connection and a unique stability that connects the creator of souls and inner light"

Explanation: The word first appears in Genesis 3:20, Eve is called in the Bible the mother of all living things, therefore the meaning of the word must relate to the meaning of the name. Hence the meaning of the letters that make up the name Eve, further emphasize the meaning given to the name. Hence there is complete agreement between the things.

The word as written in Masoretic punctuation: טֹוב

The word in modern script the final letters have been converted to a regular letter: טוב

The word in ancient Hebrew script: 𐤈𐤅𐤁

Letter	Meaning	Root/ Pronunciation	Symbolic
ט	Cement, Crushing Tool ; Mud or Material	TET	Material
ו	Add, Hook, Secure, connection,	VAV	connection

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	addition		
ב	House, Tent, Essence	BET	Institution

A sentence arranged from the above scattered words:

"In the way of action that connects the creator of souls and in the system of"

Explanation: The word first appears in Genesis 1:4, the meaning of the term good is always presented as the opposite value of the concept of evil. This is immediately how we have a criterion for comparison. Since this term is first presented in the story of creation, the mechanism of comparison here will be in relation to what was before creation. Hence the meaning of the letters that make up the word does express, but only partially, the term.

The word as written in Masoretic punctuation: יְבֵא

The word in modern script has the final letters converted to a regular letter: יְבֵא

The word in ancient Hebrew script: 𐤉𐤁𐤀

Letter	Meaning	Root/ Pronunciation	Symbolic
י	Throw, Work, Hand	YOD	Throw
ב	House, Tent, Essence	BET	Institution
א	Beginning, Ox, Champion	ALEF	Leader

A neat sentence from the above jumble of words:

"In the revelation and in the system of one who leads to another"

Explanation: The word first appears in Genesis 2:19, from the sentence consisting of the meanings of the letters it is difficult to guess what the

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word really means, both in its biblical meaning and its modern meaning. The sentence is ambiguous and belongs to the category of ambiguous explanations that can be understood in different directions.

The word as written in Masoretic punctuation: יֵט

The word in modern script has the final letters converted to a regular letter: יט

The word in ancient Hebrew script: 𐤉𐤈

Letter	Meaning	Root/ Pronunciation	Symbolic
י	Throw, Work, Hand	YOD	Throw
ט	Cement, Crushing Tool ; Mud or Material	TET	Material

A sentence arranged from the above jumble of words:

"For the passage through and in the act of"

Explanation: The word first appears in Genesis 12:8, the meaning of a sentence composed of the meanings of the letters that make up the word does indeed indicate an explanation that fits even its modern meaning to convey.

The word as written in Masoretic punctuation: כְּבוֹדִי

The word in modern script has the final letters converted to a regular letter: כבודי

The word in ancient Hebrew script: 𐤊𐤁𐤅𐤃𐤉

Letter	Meaning	Root/ Pronunciation	Symbolic
כ	Bend, Open, Allow, Tame, Spoon	KAF	Authority
ב	House, Tent, Essence	BET	Institution

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ו	Add, Hook, Secure, connection, addition	VAV	connection
ד	Door, Move, Hang. Enter	DALET	door
י	Throw, Work, Hand	YOD	Throw

A sentence arranged from the above jumble of words:

"In the role of and in the system of that which connects the author of souls of inner worlds and of revelation"

Explanation: The word first appears in Genesis 45:13, the modern term honor, practically explains the desire that the seeker has to connect what is within him with a role or system of relation with the environment. The sentence derived from the meaning of the letters presents the same understanding from here it should be seen as a complete match.

The word as written in Masoretic punctuation: לָה

The word in modern script the final letters have been converted to a regular letter: לה

The word in ancient Hebrew script: 𐤋𐤄

Letter	**Meaning**	**Root/ Pronunciation**	**Symbolic**
ל	To Teach, Bind; Yoke, Authority	LAMED	Teach
ה	Soul, Spirit, Essence	HEY	Soul

A sentence arranged from the above scattered words:

"Like water flowing towards essence"

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Explanation: The word first appears in Genesis 16:1. The significant term from the meaning of the letters is the transfer of the weight of weight to the essence. Hence, although we do not have the projection towards an identified variable in the resulting sentence, the term "to" indicates a transfer to the hidden, hence there is a partial correspondence.

The word as written in Masoretic punctuation: מַגִּיד

The word in modern script, the final letters have been converted to a regular letter: מגיד

The word in ancient Hebrew script: 𐤌𐤂𐤉𐤃

Letter	Meaning	Root/ Pronunciation	Symbolic
מ	Water, Chaos, Blood, Mighty	MEM	Mighty
ג	Camel. Food. Go. Collect	GIMEL	Food
י	Throw, Work, Hand	YOD	Throw
ד	Door, Move, Hang. Enter	DALET	door

A sentence arranged from the above jumble of words:

"drawn to and gates and to the discovery of inner worlds"

Explanation: The word first appears in Genesis 41:24, the modern meaning of the word refers to the transmission of information to another person just as we saw earlier with the word to inform. The meaning of the word as it emerges from the sentence connecting the meanings of the letters that make up the word, suggests a partial correspondence as a hint at the addition of information for enrichment.

The word as written in Masoretic punctuation: נָא

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The word in modern script The final letters have been converted to a regular letter: נא

The word in ancient Hebrew script 𐤍𐤀

Letter	Meaning	Root/ Pronunciation	Symbolic
נ	Son, Fish, Seed, Continuation	NUN	Heir
א	Beginning, Ox, Champion	ALEF	Leader

A sentence arranged from the above jumble of words:

"In the company of one who leads another"

Explanation: The word first appears in Genesis 12:11, it consists of two letters with special meaning, the first letter symbolizing heir and the second symbolizing leader. Together, there is actually no correspondence at all between the meaning of the letters and the meaning of the word.

The word as written in Masoretic punctuation: סוֹרו

The word in modern script The final letters have been converted to a regular letter: סורו

The word in ancient Hebrew script 𐤎𐤅𐤓𐤅

Letter	Meaning	Root/ Pronunciation	Symbolic
ס	Cancer, Protect, Hate, Team	SAMECH	Protect
ו	Add, Hook, Secure, connection, addition	VAV	connection
ר	Head, first, at the beginning	RESH	first
ו	Add, Hook, Secure, connection,	VAV	connection

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	addition		

A sentence arranged from the above jumble of words:

"In view of the one who connects, the one who connects, and in part of the one who connects, the one who connects"

Explanation: The word first appears in Genesis 19:2, the modern meaning of the word is basically, come and stay and/or visit. The meaning as expressed in the sentence composed of the meaning of the letters offers complete agreement. This is because it is about creating a connection and guiding into creating this connection.

The word as written in Masoretic punctuation: עַד

The word in modern script The final letters have been converted to a regular letter: עד

The word in ancient Hebrew script 𐤏𐤃

Letter	Meaning	Root/ Pronunciation	Symbolic
ע	Eye, Watch, Know, Shoot, Strike	AIN	Watch
ד	Door, Move, Hang. Enter	DALET	door

A neat sentence from the above collection of words:

"In the expression of inner worlds"

Explanation: The word first appears in Genesis 1:31, the modern term has several options such as eternity and/or setting a reference point. The meaning of the letters indicates a connection for these two options. On the one hand, setting a boundary or reference point, is clear from the letter עין

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which represents eye, watch, know, shadow and the letter דלת which represents

door, move, hang. enter. The meaning of the sentence does suggest a more philosophical view, but the meaning of the words show complete agreement.

The word as written in Masoretic punctuation: פּרִינוּ

The word in modern script has the final letters converted to a regular letter: פרינו

The word in ancient Hebrew script 𐤐𐤓𐤉𐤍𐤅

Letter	Meaning	Root/ Pronunciation	Symbolic
פ	mouth, blow, edge, dispersion, speech	PEY	hunt
ר	Head, first, at the beginning	RESH	first
י	Throw, Work, Hand	YOD	Throw
נ	Son, Fish, Seed, Continuation	NUN	Heir
ו	Add, Hook, Secure, connection, addition	VAV	connection

A sentence arranged from the above scattered words:

"In the journey of and eating of and opening and with a team that connects the connector between"

Explanation: The word first appears in Genesis 26:22, the idea that this word represents is development and procreation. When from the ancient term פרו and רבו, the term פרי usually represents a product. Therefore, descendants are also considered fruits in this sense. Hence there is a

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correspondence between the term and its meaning and the meaning of the letters that compose it.

The word as written in Masoretic punctuation: צַלְמֹו

The word in modern script the final letters have been converted to a regular letter: צלמו

The word in ancient Hebrew script 𐤑𐤋𐤌𐤅

Letter	Meaning	Root/ Pronunciation	Symbolic
צ	Journey, Hunt, Holy Man, Righteous Man	TSADI	Journey
ל	To Teach, Bind; Yoke, Authority	LAMED	Teach
מ	Water, Chaos, Blood, Mighty	MEM	Mighty
ו	Add, Hook, Secure, connection, addition	VAV	connection

A sentence arranged from the above scattered words:

In the cycle of life and in the flow of life and continues to the one who connects the creator of souls

Explanation: The word first appears in Genesis 5:3, the idea is to present an identical or similar figure. Since the term begins with a letter describing shadow and journey, it contains the letter describing learning, we can actually see that the shadow interpretation inherent in this term indicates a figure that can be learned, which allows us to see that the word fits the meaning of the letters that compose it.

The word as written in Masoretic punctuation: קָבַרְתִּי

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The word in modern script, the final letters have been converted to regular letters: קָבַרְתִי

The word in ancient Hebrew script 𐤒𐤁𐤓𐤕𐤉

Letter	Meaning	Root/ Pronunciation	Symbolic
ק	Horizon, sun definition, condensation	KOF	Horizon
ב	House, Tent, Essence	BET	Institution
ר	Head, first, at the beginning	RESH	first
ת	Sign, mark. Monument, cross	TAF	End
י	Throw, Work, Hand	YOD	Throw

A sentence arranged from the above scattered words:

"Leading the and in the system of and receiving and closing of and revealing"

Explanation: The word first appears in Genesis 49:31, the meaning of the term is burial in the ground. In principle, the meaning of the letters suggests that they indicate a work related to the burial of a person within a system or house. Hence the meaning of the word corresponds to the meaning of the letters that compose it.

The word as written in Masoretic punctuation: רִאשׁוֹן

The word in modern script the final letters have been converted to a regular letter: ראשון

The word in ancient Hebrew script 𐤓𐤀𐤔𐤅𐤍

Letter	Meaning	Root/	Symbolic

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		Pronunciation	
ר	Head, first, at the beginning	RESH	first
א	Beginning, Ox, Champion	ALEF	Leader
ש	Tooth, sharp, two, straw, eat, destroy, devour	SHIN	devour
ו	Add, Hook, Secure, connection, addition	VAV	connection
נ	Son, Fish, Seed, Continuation	NUN	Heir

A sentence arranged from the above jumble of words:

"To receive that which leads to that which leads and to the sign of that which connects the connector of souls and in the company of"

Explanation: The word first appears in Genesis 26:1, the meaning of the letters appropriately presents the lead. The term first assumes that there is apparently some kind of competition and/or a move in which the one who appears first has a kind of first-mover advantage. Therefore, from the composition of the sentence and the meaning of the letters, a complete match emerges.

The word as written in Masoretic punctuation: שְׁאֵת

The word in modern script The final letters have been converted to a regular letter: שאת

The word in ancient Hebrew script 𐤧𐤀𐤕

Letter	Meaning	Root/ Pronunciation	Symbolic
ש	Tooth, sharp, two, straw, eat,	SHIN	devour

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	destroy, devour		
א	Beginning, Ox, Champion	ALEF	Leader
ת	Sign, mark. Monument, cross	TAF	End

A sentence arranged from the above scattered words:

"By the seal of that which leads to the beginning and to the end"

Explanation: The word first appears in Genesis 4:7, the meaning of the letters appropriately presents the unwillingness to suffer. The term you assume is a kind of burden or issue of any kind that creates a kind of burden. Therefore, from the composition of the sentence there is ambiguity in its understanding, although from the meaning of the letters there is complete agreement.

The word as written in Masoretic punctuation: תבוֹא

The word in modern script the final letters have been converted to a regular letter: תבוא

The word in ancient Hebrew script 𐤕𐤁𐤅𐤀

Letter	Meaning	Root/ Pronunciation	Symbolic
ת	Sign, mark. Monument, cross	TAF	End
ב	House, Tent, Essence	BET	Institution
ו	Add, Hook, Secure, connection, addition	VAV	connection
א	Beginning, Ox, Champion	ALEF	Leader

A sentence arranged from the above word cluster:

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"To close and in the system of that which connects the connector of souls that leads to the lead"

Explanation: The word first appears in Genesis 24:41, the meaning of the letters presents in a suitable way the idea of the connecting connection. The term assumes that there is a request of any kind here that creates a kind of obligation to the other party. Therefore, from the composition of the sentence, there is a certain kind of understanding that it is a request, although this understanding comes partially. That is, from the sentence that is attached from the composition of the words, it is not possible to say that there is a full match, but a partial match. This is despite the fact that if we break down the term only to the meaning of its letters, we can assume that there is any connection between its understanding, as a result of the lack of a better combination of the sentence. This can be said despite the fact that from the meaning of the letters, a greater match emerges than the match of the attached sentence.

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Chapter Four

The first Jewish grammarians truly worked in an Arab-Muslim environment. They were familiar with the Arab grammarians (al-Khalil, Sibwaya, and others). Saadia Gaon himself translated into Arabic, Donesh ben Lebert worked with Arabic concepts, and Ya'qub literally adopted Arabic models to "deconstruct" Hebrew. This shows that the grammatical framework was directly influenced by Arabic and did not stem from the language itself.

Furthermore, they based most of their work on the Mishnah and Talmud, which, as is well known, are full of foreign words (words from Persian, Greek, Latin, Aramaic, and more). If the grammarians built their grammar on the basis of this language, then this is already "mixed Hebrew," not "pure biblical Hebrew."

In contrast to the "precise" work of the grammarians of Rabbinic Judaism, the Torah in general and the Bible in particular are not built according to the same "grammatical" rules that were invented later. For example: inconsistent use of verb forms, formal duplications, or a lack of "systematicity" that proves that the language does not work like the system of Hiyuj or Radak.

In contrast to the incompatibility with the Torah and the Bible, even a superficial examination of the grammatical structures suggests that they are more suitable for the Arabic language from which they were borrowed than for the original Hebrew, the Torah and the Bible.

From this the conclusions are inevitable, first and foremost, the link to Arabic, which is not the same as the finding in Hebrew and is a creative act of a cultural environment. Furthermore, although there are inflections in

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the Bible and the presentation of a certain grammatical structure, most of the grammar imposed on Hebrew is an artificial construction, not a faithful description of Hebrew. At the same time, the use of sources that created a mix-up in the sources, which inevitably leads to a "misrepresentation" of Hebrew whose origin is identical to Arabic. Modern linguistics has been criticized, especially because we do not always know "what was before", and sometimes imaginary situations ("proto-languages") are recreated that have not been proven to have really existed. At the same time, there are parts of linguistics that are quite scientific, for example, comparisons between languages, identification of recurring patterns, and evidence from archaeological inscriptions. However, there are also parts that are subject to interpretation and even human invention, for example, binding grammatical rules, or theories about the very distant origin of languages.

In the same sense, it must be assumed that Arabic as a young eclectic language cannot influence the Hebrew language, perhaps rather be influenced by it, because of the context of Arabic to Nabataean Aramaic, the language in which the Quran was written [31]). Therefore, there is often a lot of speculation when trying to analyze a language.

The very idea of "evolution" as a method of explanation in both biology and linguistics (and/or any other field) is problematic, because it assumes linear progress and/or development, while in nature we also see reverse processes. For example, bacteria that destroy the host, are precisely the peak of the bacteria's adaptation. In other words, the very view that is now automatically proposed is biased and distorted.

31Al Fadi Muhammad's REAL NAME is Qutham! - Rob Christian - Episode 6, https://www.youtube.com/watch?v=v2d3U98vlqA

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However, we have no desire to "get stuck" in a philosophical discussion about evolution or classical linguistics, but rather to ask whether it is possible to prove the claims about the biblical Hebrew language without "getting entangled" with the linguistic theories themselves. Which Always continuing the same line, the agenda set by an establishment that is unwilling to accept anything that might undermine its control over the field [32]).

Of course, it is possible to prove without any entry into the banal realm of the various theories. We can, for example, do this by textual/historical evidence. That is, to check which ancient inscriptions really exist from which period. If there are no ancient inscriptions enough. It is also possible to show internal evidence from within the language. To show, for example, that the grammatical or lexical structure of a language is "not natural" but rather sewn from foreign parts. This is more like analyzing an archaeological artifact, to see if it is "organic" or "composed of a mixture".

It is also possible to resort to direct comparison. Instead of accepting the "reconstruction" of the linguists, simply present words and show that the similarity is coincidental or explained by a later borrowing - and not by a common root. It is also possible to use a philosophical-methodological argument. That is, to show that the theory of "languages evolving from each other" is based on a false evolutionary model, and therefore cannot be accepted. Then propose an alternative model, for example, that each language was created/founded as an independent unit, and influences

32Michael Cremo. Forbidden Archeology: The Hidden History of the Human Race Retrieved 17 Octobe2013.

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between languages are the result of historical contact only, not common ancestry.

As mentioned, linguists see Hebrew as a natural Semitic language, with a system of roots and formations. There, the meaning is not derived from the letters themselves, but from the root and the patterns. At the same time, however, they do recognize that in ancient Hebrew the letters did not represent only a sound, but were pictograms with a visual meaning ("alef" = bull's head, "mem" = water, etc.). But they are wrong because they relied on the grammar invented by linguists influenced by Arabic who analyzed the wrong text. Thus, in fact, everyone did not see the meaning and assumed in advance that Hebrew, like other languages, is an arbitrary language and there is no connection between the word and what it represents.

The purpose of the work is to prove that Hebrew, and to be more precise, we are talking only about the Hebrew of the Torah, and not even of the entire Bible, since some of the books of the Bible contain a mixture of foreign languages, Aramaic and Persian. Because the Hebrew of the Torah contains a special code that can indicate the creator or bringer of the language to humans.

To this end, we can, for example, define a null hypothesis (H0) that claims that the Torah text is not statistically different from other texts with similar characteristics (same letter frequencies / same word lengths / same written language, etc.). At the same time, we will define a research hypothesis (H1) that claims that there is a certain statistical pattern in the Torah (e.g., sequence statistics, low/high entropy, occurrences of numerically

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significant combinations, long-term structures) that is not expected under H0. To prove it, we will perform statistical tests (expected/unexpected) against a series of controlled controls — using simulations, permutation tests, and model comparison.

In fact, this is also not necessary because Hebrew is a language made up of letters whose meanings create the meaning of the words and because in Hebrew there is no punctuation except for the instruction of a little bit like A and that when there is a letter after a certain word, the sound becomes E and when there is a V the sound becomes U and these are all the sounds of the language just like the three basic sounds of every human baby.

Therefore, for example, the term God written in the Hebrew language is written like this - יהוה would be made up of A = first, bull, champion L = to teach, bind; yoke, authority V = connection, adding H = soul, spirit, essence, soul Y = to throw, work, Y = water, chaos, blood, mighty Together the term leads to an understanding that says leader and like flowing water for that connects the connector between essence and opening and successor of . The term will sound, as I said, according to the sounds AEU – ALUHEM.

In order to prove this, the entire book of Genesis, which contains 17,767 words found in the book in 1,536 verses spread across 50 chapters, was taken, 3,216 words that appear, with the remaining 14,551 being words that repeat themselves, and I analyzed them as suggested in the analysis of the term ELOHIM above. From the examination conducted, it was found that 60% are matched, that is, a match between the meaning of the term and the meaning of the letters that compose it. 25% are partially matched,

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10% are not matched at all, and another 5% have an element of unclear ambiguity. In other words, it is an 80/20 match with the research assumption presented above – Hebrew is not an arbitrary language. Every term in Hebrew derives from the meanings of the words that compose it, which affect the term itself.

What is interesting here from a scientific-statistical point of view is that the sample size, 3,216 unique words, is large enough to get a clear picture of an internal pattern. It should be noted that this number, 3,216, constitutes 30% of all the words in the Torah, so this is not just a representative sample but a third of the language itself that was tested. A distribution of correspondence, 60% complete correspondence is a significant effect; even with 25% partial, one could argue that the pattern is complex and intentional. A deviation from what would be expected in a random case – if the words were arbitrary, we would not expect 80% overall correspondence between letter and word. In other words, this provides quantitative evidence that the Hebrew of the Torah (Genesis) may be a coded and intentional language, according to the model you presented, without considering classical linguistics or external theories.

Hence, the simple code of the Torah, it is simply knowing how to read things subject to the rules of AEU reading as sounds which will lead to understanding the deceased correctly. For example, once they wrote the term דורות thus דרת, דורת and דרות , if we read it correctly we might be able to learn why. Because in terms of the code of composition of each of the words, each term has a different meaning. Therefore, when Rabbinic

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Judaism punctuated the words the same way, believing that it was the same term, it could have caused a lack of understanding of the message.

This is not the first time that Rabbinic Judaism has missed the point of the Torah. After all, most of the Oral Torah instructions are not based on the Torah at all. Rather, they are more guidelines invented by Rabbinic Judaism to serve their agenda – to continue to control the Jewish people [33]).

Each letter and sound is preserved as part of the AEU system, meaning that each letter combination has a basic sound and structure, which leads to the deeper meaning of the term. The changes in the spelling of terms like Dorot, Daret, Dorat, Darot are not accidental, they show us that when we read the sounds correctly, we can understand the context and exact meaning of the term. The power here is in the ability to translate the letters into a mechanism of sounds and see the meaning as a code, not just regular writing or pronunciation. Interestingly, it is almost like you are listening to the music of the Torah, if you understand the sounds, you will understand the movement, the inner meaning, and the connection between the words and the letters.

What I am proposing here is exactly the principle of reading according to AEU, each sound changes the inner meaning of the term. When a consonant stands before itself, the sound will be A, when there is a y' after the consonant, the sound will be E, and when there is a y' after the consonant, the sound will be U. For example, the term generations, if we read it in three different ways:

33 Laws of the Torah : the laws of the Torah as they are interpreted in the light of the instructions of the Torah / David Sonnino Haifa University Library System No. 9920140347702791

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DURUTA – may emphasize the sequence and flow, the continuity of generation to generation, the movement of time itself.

DARUTA – here the short and cutting sound gives a sense of brevity or reduction, perhaps an allusion to an internal component of the generation or to the area of time that the generation “occupies”.

DURATA – this form is sharper, perhaps indicating an action, a beginning or an end, a kind of significant moment within the sequence.

If we analyze the different terms according to the meaning of the letters that compose them, we get

generations - internal worlds that connect the author of souls and the reception that connects the author of souls and the closure of

generations - internal spirit and in part of that connects the creator of connection and finally

generation - soul that connects the author between and the eating of and to the end of

The three terms are composed of the same combination of letters. The play with the letter ‘ו creates the change and evokes a slightly different meaning than the meaning of the term which aims to represent the genealogical sequence of man.

The question is why the term is used, if we break it down again, you will see that it is written on the second day of creation.

The first verse in the Bible – “In the beginning God created the heavens and the earth” – constitutes the basis for the creation of the world, but it also raises many questions.

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One of the main questions is, why is the term “heaven” mentioned already in the first verse, if according to the Genesis story, the heavens were created on the second day? This is puzzling, since it seems that the heavens already existed on the first day, but only on the second day were they fully created.

Rashi explains that the heavens on the first day were “loose” and unstable, and only on the second day, after God’s command (“Let there be a firmament”), did they stabilize and materialize. He describes the heavens on the first day as “weak,” and on the second day they strengthened and became more stable.

As for the question of why it was not said “because it was good” on the second day, there are several explanations. Rabbi Chayhi notes that on the second day, the controversy was created, as God separated the upper and lower waters, and this separation created tension. Therefore, “because it is good” was not said on this day.

Regarding the name “heaven,” some suggest that it derives from the word “rakia,” which describes the firmament or the sky. The name “sky” can convey the idea of a high place or an open space.

In conclusion, the first verse in the Bible presents the creation of the heavens and the earth, but it also raises interpretive and midrashic questions. The various explanations indicate the depth of thought and interpretation given to the biblical text throughout the generations.

Now for something else that is no less important, the Torah does not say that it is the first day as if it were SUNDAY and the second day as if it were MONDAY, but rather it says one day and after that comes the second day as

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if it were an order of days and not a name of days, meaning if the first day in this counting, were actually a day that it is called today, for example Wednesday, where do the sixth and seventh days end?

This is a point that few pay attention to, the Torah does not indicate the names of the days as we know them today (Sunday, Monday, etc.), but a count of days: "And there was evening and there was morning, one day... and one day..." – meaning a chronological order, not names. What does this mean? Day = a defined period of time, not a weekly name, each day is a unit of time that begins in the evening and ends in the morning, according to Jewish tradition. There is no dependence on European or astronomical names; it is an internal count of the process of creation.

Order is more important than the name, the verses present a sequence of actions, one day, beginning, second day, separation, third day, dry land, and so on. The numbers (Sunday, Monday...) mark a stage in the process, not a day of the week as we are accustomed to thinking. The sixth and seventh days, according to the counting, the sixth day is the day on which animals and humans were created, that is, the peak of physical creation. The seventh day is the day of rest, not necessarily "Sabbath" as we call it today, but the end of the process of creation and a break from creation, marking the order and perfection of creation.

Conclusion: The Torah presents the counting of days as a process, not two-week names. Each day symbolizes a stage in creation, and the seventh day marks a connection between beginning and end, sealing the creation – just like what we saw in the reading according to AEU: beginning contains within itself the end.

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Let’s build a map of creation by days according to AEU, combining the inner meaning of the letters and sounds for each day. This way we can see the connection between beginning and end and how each day builds the universe.

First day – “One day” Purpose: Starting the process, creating a general framework.

AEU/Interpretation of letters:

Day = יוֻם / YUMA

יֻ - throw, work, hand, opening, possibility

ו - add, hook, secure, power, strength

מֻ - water, chaos, blood, mighty, continuity, continuity of life

Inner meaning: opening the initial force that enables creation, beginning of the sequence of actions.

Second Day – "Second Day"

Purpose: separation of upper and lower waters, creation of space for the sky.

AEU/interpretation of letters:

Yuma = Y-Y-M → opening, power, continuity

Shane = SHANE

ש - tooth, sharp, two, straw, eat, destroy, devour definition, seal

נ - son, fish, seed, continuation, heir, protection, structure

י - throw, work, hand, opening, opening, possibility

Inner meaning: creation of order and protection, definition of space and support for creation.

Third Day – "Third Day"

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Purpose: dry land, vegetation.

AEU/interpretation of letters:

Shalesha = SHALESHA

ש - tooth, sharp, two, straw, eat, destroy, devour, definition

ל - to teach, bind; Yoke, authority, spatial arrangement

י - to throw, to work, hand, opening, possibility of growth

ש - tooth, sharp, two, straw, eat, destroy, devour, additional definition

י - to throw, to work, hand, opening, continuity

Inner meaning: spatial arrangement and creation, creating possibilities for growth and continuity.

Fourth Day – "The Fourth Day"

Purpose: The sun, moon and stars – marking times and dates.

AEU/Explanation of letters:

RAVEIA = R-B-I-E-I / RAVEIA

R - head, first, at the head, in the beginning, man, creation

B - house, frame, time frame

Y - throw, work, hand, opening, possibility

E-eye, float, know, shadow, expression and declaration

Y - throw, work, hand, opening, continuity

Inner meaning: creating a time frame, connecting to expression and identifying processes.

Fifth Day – "The Fifth Day"

Purpose: Fish, birds – creating life in water and air.

AEU/Interpretation of letters:

Fifth Day = ח-מ-י-ש-י / CHAMESHE

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ח - divides, halves, outside, window, physical infrastructure

מ - water, chaos, blood, mighty, continuity of life

י - throw, work, hand, opening, possibility of action

ש - tooth, sharp, two, straw, eat, destroy, devour, process definition

י - throw, work, hand, opening, continuity

Internal meaning: building a life infrastructure, continuity and defining a clear action.

sixth day – "The sixth day"

Purpose: animals and humans – the peak of physical creation.

AEU/Letter interpretation:

Sixth = ש-י-ש-י / SHESHE

ש - tooth, sharp, two, push, eat, destroy, devour, seal, definition

י - throw, work, hand, opening, opening, possibility

ש - tooth, sharp, two, push, eat, destroy, devour, partial ending

י - throw, work, hand, opening, continuity

Inner meaning: creating conscious life, combining opening and ending, completing the continuum of creation.

Seventh Day – "The Seventh Day"

Purpose: Rest, Seal of Creation.

AEU/Explanation of Letters:

Seventh = שְׁבִיעִי / SHAVEIE

ש - Tooth, Sharp, Two, Straw, Eat, Destroy, Devour, Definition, End

ב - House, Frame, End in the Frame of Creation

י - Throw, Work, Hand, Opening, Inner Continuity

ע - Eye, Watch, Know, Shadow, Announcing End and Purpose

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י - Throw, Work, Hand, Opening, Inner Continuity, Spiritual Connection

Inner Meaning: The Day of Rest is a seal of all creation, including a connection between beginning and end, a physical and spiritual end at the same time.

An internal map summary gives each day a stage in the creation, not a weekly name. Each letter and sound adds a layer of meaning: opening, connection, seal, continuity, expression. The seventh day concludes the process but also contains internal continuity – just like the AEU principle: a beginning contains within itself the ending.

The first verses – AEU phonetics

עברית מקורית	פונטיקה AEU (E יחיד)	פירוש קצר של האותיות
בראשית ברא אלוהים את השמים ואת הארץ	Be-RA-she-T Be-RA A-lu-HEM A-T He-SHe-M-E-M U-A-T He-A-RTZ	B=House, frame; R=First, connection; A=Essence, opening; SH=Seal, sign; E=Internal opening; T=Seal, conclusion;
והארץ היתה תוהו ובוהו וחשך על פני תהום ורוח אלהים מרחפת על פני המים	Ve-He-A-RTZ HE-E-TA To-HU Ve-Bo-HU Ve-CH-E-SHe-KH A-L-P-E Te-HU-M Ve-RU-CH A-lu-HEM Me-RA-CH-E-PHe-T A-L-P-E He-M-E-IM	H=Add, protection; E=Internal opening; CH=Physical infrastructure, seal; M=Continuity, life;
ויאמר אלוהים יהי אור ויהי אור	Ve-YA-Me-R A-lu-HEM Ye-HE U-OR Ve-Ye-HE U-OR	Y→ESingle=Inner opening; A=Essence, opening; M=continuity; R= Connection/Introduction;
וירא אלוהים את האור כי טוב ויבדל אלוהים בין האור ובין החשך	Ve-RA-A A-lu-HEM A-T He-U-OR Ki TOB Ve-Ye-BE-L A-lu-HEM Be-IN He-U-OR Ve-Be-IN He-CH-E-SHe-KH	R=First, connection; A=Essence; H=Add, protection;

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עברית מקורית	פונטיקה AEU (E יחיד)	פירוש קצר של האותיות
ויקרא אלוהים לאור יום ולחשך קרא לילה ויהי ערב ויהי בקר יום אחד	Ve-YA-K-RA A-lu-HEM Le-U-OR YOM Ve-Le-He-CH-E-SHe-KH Ka-RA LAY-LA Ve-Ye-HE E-REV Ve-Ye-HE BE-KER YOM E-HAD	K=To teach; R= Connection;

Note: There may be disruptions due to the transition from writing from right to left as in Hebrew to writing from left to right as in other languages from Hebrew.

This is the first sample conducted to test the assumption that words in biblical Hebrew have meaning. We took as an initial sample the first verses of the Book of Genesis. Below is the result.

word	translation	Letters	Meaning of each letter	Compatibility level
אור	Light	א ו ר	Essence, Hook, Beginning	High
אותם	them	א ו ת ם	Essence, Hook, Seal, Son/Heir	High
אל	God,Idol	א ל	Essence, Beginning	High
אלהים	God	א ל ה י ם	Essence, Water/Chaos, Add, Inner Opening, Son/Heir	High
אשתו	Wife	א ש ת ו	Essence, Seal, Hook	High
את	You	א ת	Essence, Seal	Medium
ביום	On	ב י ו ם	House/Frame, Inner Opening, Hook, Son/Heir	High
בין	the	ב י נ	House, Inner Opening, Cancer/Continuity	High
בין	Day	ב י נ	House, Inner Opening, Cancer/Continuity	High
ברא	Created	ב ר א	House, Beginning, Essence	High
בראשית	Genesis	ב ר א ש י ת	House, Beginning, Essence, Seal, Inner Opening, Seal	High
בתוך	within	מ ת ו ן	Son/Heir, Seal, Hook, Son/Heir, Soul	High
האדם	man	א ד מ ה	Essence, Soul/Root, Son/Heir, Add	High

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האדמה	land	ה א ד מ ה	Add, Essence, Soul, Son/Heir, Add	High
האור	light	ה א ו ר	Add, Essence, Hook, First	High
הארץ	earth	ה א ר ץ	Add, Essence, First, Tooth	High
ההוא	That	ה ה ו א	Add, Add, Hook, Essence	High
החשך	darkness	ה ח ש כ	Add, Cement/Material, Seal, To/Teach	Medium
היתה	was	ה י ה ת	Add, Inner Opening, Add, Seal	High
המים	water	ה מ י ם	Add, Son/Heir, Inner Opening, Son/Heir	High
הצמח	plant	ה צ מ ח	Add, Horizon/Time, Son/Heir, Cement/Material	High
השדה	The field	ה ש ד ה	Add, Seal, Soul/Spirit, Add	High
השמים	the sky	ה ש מ י ם	Add, Seal, Son/Heir, Inner Opening, Son/Heir	High
ובוהו	and the void	ו ב ו ה ו	Weapon, House, Hook, Add, Hook	High
ובין	and between	ו ב י ן	Weapon, House, Inner Opening, Cancer/Continuity	High
והאדם	and the man	ו ה א ד מ	Weapon, Add, Essence, Soul/Spirit, Son/Heir	High
והארץ	and the earth	ו ה א ר ץ	Weapon, Add, Essence, Beginning, Tooth	High
והחיה	and the beast	ו ה ח י ה	Weapon, Add, Cement/Material, Inner Opening, Add	High
וחשך	and the darkness	ו ח ש כ	Weapon, Cement/Material, Seal, To/Teach	Medium
ויאכל	And he ate	ו י א כ ל	Weapon, Inner Opening, Essence, To/Teach, Water/Chaos	High
ויאמר	and said	ו י א מ ר	Weapon, Inner Opening, Essence, Continuity, Beginning	High
ויבדל	and he separated	ו י ב ד ל	Weapon, Inner Opening, Home, Soul, Water/Chaos	High
ויברך	and he blessed	ו י ב ר ך	Weapon, Inner Opening, Home, Beginning, Seal	High
ויהי	and it was	ו י ה י	Weapon, Inner Opening, Add, Inner Opening	High
ויעשה	and it was done	ו י ע ש ה	Weapon, Inner Opening, Mouth/Speech, Seal, Add	High

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ויפרש	And he spread	ו י פ ר ש	Weapon, Inner Opening, Journey/Holy Man, Beginning, Seal	High
ויצמח	and grew	ו י צ מ ח	Weapon, Inner Opening, Horizon/Time, Son/Heir, Cement/Material	High
ויקרא	and called	ו י ק ר א	Weapon, Inner Opening, Head/Predecessor, Beginning, Essence	High
וכל	And all	ו כ ל	Weapon, To/Teach, Son/Heir	High
ומלאו	and full	ו מ ל א ו	Weapon, Son/Heir, Water/Chaos, Essence, Hook	High
ופירות	and fruits	ו פ י ר ו ת	Weapon, Inner Opening, Journey/Holy Man, Beginning, Water/Chaos, Seal	High
ורבו	And multiply	ו ר ב ו	Weapon, Beginning, House/Frame, Hook	High
ורוח	and wind	ו ר ו ח	Weapon, Beginning, Hook, Cement/Material	High
ורוח	and wind	ו ר ו ח	Weapon, First, Hook, Cement/Material	High
זרע	seed	ז ר ע	Parts/Halves, First, Essence	High
חיה	Live	ח י ה	Cement/Material, Inner Opening, Add	High
ידע	Know	י ד ע	Inner Opening, Soul/Spirit, Essence	High
יהי	All	י ה י	Inner Opening, Add, Inner Opening	High
כל	Be	כ ל	To/Teach, Water/Chaos	High
לאור	Light	ל א ו ר	Water/Chaos, Essence, Hook, First	High
לאכל	to eat	ל א כ ל	Water/Chaos, Essence, To/Teach, Water/Chaos	High
לה	to	ל ה	Water/Chaos, Add	Medium
להם	them	ל ה ם	Water/Chaos, Add, Son/Successor	High
להרבה	to much	ל ה ר ב ה	Water/Chaos, Add, First, House/Framework, Add	High
לכל	to all	ל כ ל	Water/Chaos, To/Teach, Son/Successor	High
למינהו	to his kind	ל מ י נ ה ו	Water/Chaos, Son/Successor, Inner Opening, Cancer/Continuity,	High

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			Add, Wo	
מזרע	Seed	מ ז ר ע	Successor, Divides/Halves, First, Inner Opening, Essence	High
מינים	species	מ י נ י ם	Successor, Inner Opening, Cancer/Continuity, Inner Opening, Son/Successor	High
מצמר	of woolly	מ צ מ ר	Successor, Horizon/Time, Son/Successor, First	High
מרחפת	floating	מ ר ח פ ת	Successor, First, Cement/Material, Journey/Holy Man, Seal	Medium
על	on	ע ל	Mouth, head, edge	High
עשב	Herb	ע ש ב	Mouth/speech, seal, house/frame	High
עשה	made	ע ש ה	Mouth/speech, seal, add	High
פני	face	פ נ י	Journey/saint, cancer/continuity, inner opening	High
פרו	pro	פ ר ו	Journey/saint, beginning, hook	High
פרי	fruit	פ ר י	Journey/saint, beginning, inner opening	High
רמש	remesh	ר מ ש	First, son/heir, seal	High
רקיע	Sky	ר ק י ע	First, head/predecessor, inner opening, essence	High
שבוע	Week	ש ב ו ע	Seal, house/frame, hook, essence	High
תהום	Abyss	ת ה ו מ	Seal, Add, Hook, Son/Heir	High
תוהו	Chaos	ת ו ה ו	Seal, Hook, Add, Hook	High

The statistical analysis of the sample of the first 71 words of the Book of Genesis, together with the total data of 3,216 words, indicates a consistent and clear pattern. There is a significant correspondence between the letters and the meaning of the word. About 60% of the words show a complete correspondence between the meaning of each letter in its functional meaning (according to the code you presented – A, E, U) and the general meaning of the word. This indicates that Biblical Hebrew is not just

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an arbitrary sound system, but an internal symbolic system in which the composition of the letters adds an additional layer of meaning to the word.

About 25% of the words show a partial correspondence. These are usually short words, compound words, functional words or words with a purposeful use within the sentence (such as: “at”, “la”, “vel”). Although the internal meaning of the letters is not without an element of ambiguity, it is still possible to identify recurring patterns that show that these words also carry some kind of “semantic code”.

About 15% of the words do not appear to directly correspond to the meaning of the letters or are compound words with minimal semantic value. This element does not detract from the overall meaning, as it is mainly syntactic and functional structures, and does not harm the general pattern of the code.

The data consistently show that Biblical Hebrew carries an internal semantic code, in which each word is composed of letters that have an independent meaning, which is added to the overall meaning of the word. This means that Hebrew has an additional level of semantic depth beyond the ordinary meaning of the words. The language is structured in a way that allows for reading and comprehension according to the rules of a phonological-semantic code, which distinguishes it from other languages in the world, which are mainly considered arbitrary languages.

These findings suggest that Biblical Hebrew should be examined as having an internal code structure, and not just as having a standard grammar and syntax. Statistical analysis can be used to investigate the correspondence of terms in the Bible to the internal meaning of the letters, thereby

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suggesting another reading of the texts. This opens the door to academic discussions on the relationship between sound, letter, and meaning in a coded language, and on the uniqueness of Biblical Hebrew as preserving an internal level of semantic depth that does not exist in many modern languages.

The data support the conclusion that Biblical Hebrew is a language with a significant internal code, in which each letter and each word has its own level of semantic meaning. This correspondence is not accidental but consistent, thus strengthening the claim that Biblical Hebrew is a language with an integral and meaningful structure, which allows reading and understanding beyond the level of words alone.

In terms of criticism of this study, we can first see the strengths of the study. The analysis shows a consistent pattern of correspondence between the letters and the meaning of the word. This is clear and impressive, and strengthens the thesis that Biblical Hebrew is not arbitrary. The method allows for a new understanding of the words beyond the usual meaning, and opens the door to a deeper semantic analysis of the biblical texts. The use of AEU as a basis for phonetics adds a scientific-systematic level to the experiment, and allows for statistical testing of word correspondence.

At the same time, there are points that may be considered weak or serve as critical. For example, the dependence on a particular code. The interpretation of the letters according to the AEU system is a private method invented by me, and therefore the conclusions depend on this code. Other researchers may argue that the conclusions depend on prior assumptions. Some of the words are functional or connective - their

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correspondence is low or partial. Although they constitute a small percentage, they may cast doubt on the assertion that the entire language is a "complete internal code". Subjective aspect: Some of the interpretations of the letters can be considered more "para-semantic", that is, composed of personal or traditional context, which may cause controversy in academia. Generalization to the entire language, the analysis is based on the Book of Genesis only. You may need to examine additional material in the Bible to see if the pattern is consistently maintained in all texts.

From a research perspective, this study is based on correlation statistics, which is strong, but to be more academically acceptable, a clearer quantitative measure may be required, for example, exact percentages of correlation for each word type, a table or graph. It may be necessary to incorporate comparisons with other languages to show that the pattern is unique to Biblical Hebrew, and not just the result of subjective interpretation. Your analysis is very impressive and interesting, and could form the basis for groundbreaking research on Biblical Hebrew as a "coded language." The dependence of assumptions and personal interpretation should be taken into account, and the rules of the AEU code should be well documented so that the conclusions are transparent and reproducible. Overall, the study offers an innovative and in-depth approach, but it will need further academic substantiation to be recognized as a research consensus.

Despite this criticism, which in itself constitutes a weak point of the field of linguistics itself, it must be remembered that we are talking about the

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ability to crack the code that the Torah contains, a code that originates from the meaning of the letters in relation to the words, as when reading the code will be solely through the reading as follows: Biblical Hebrew was written without punctuation, therefore the pronunciation is such that when a consonant stands alone, the pronunciation will be like A, when there is a consonant after the y, the vowel will be like E, and when there is a ve after the consonant, the pronunciation will be like U. Therefore, a word like Genesis will be pronounced like BARASHET, and not as it is pronounced according to the tradition, and in fact the meaning of the word Genesis will be "in the place of and in the part of that which leads to the beginning and in the sealing of and in the passage through and in the end" or "in the system of and in the acceptance that leads to the leading and in the sign of and in the discovery and closure of."

Hence the claim that the Torah is not a simple narrative text, but a multi-layered conceptual code. The reading aloud itself reveals the secret layer because there is no punctuation. The letters are “molecules of meaning,” from which every word is built.

This makes the biblical language unique, unlike other languages that are built from an arbitrary sequence of sounds.

For example, the name of Jehovah YAHUHA is an existing idea, for example, the Tetragrammaton – YHWH

The biblical name of God, known as the 4 letters יהוה (YHWH) [34]). Most scholars agree that its original pronunciation was something like Yahweh.

34 en.wikipedia.org/wiki/Tetragrammaton?utm_source=chatgpt.com

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Also, in theophoric names (names with the element of God) in some ancient Hebrew languages, abbreviations such as „Yahu“ or „Yah“ appear – for example, “Yesha’yahu”, “Yirmeyahu”, “Netanyahu” [35]).

Since some names end in “-yahu” or “-yahu”, people have preserved a form of God as “Yahu” or as the end of their name. Also, there are communities and movements that believe that “Yahuah” is the correct claim for the pronunciation of the name. For example, the “Assembly of Yahuah” which declares that the correct name of God is “Yahuah” [36]).

Researchers debate whether the original pronunciation was Yahweh, Yahu, Yah, or another form. Some sources suggest that the vowel (w) in the name Yahweh may have been a “mater lectionis” (a character used to indicate a vowel sound or short “w”), although the exact meaning remains in the analysis and most scholars give “Yahweh” as the accepted spelling [37]).

All of this may perhaps strengthen the idea that the sound code AEU is not so strange or foreign to the pronunciation of the Torah. Especially when it comes to the name of God, Yahweh, which suffers from a lack of documentation in light of the law and custom. In many Jewish places, the name of God appears in writing only without punctuation, and in public reading substitutes such as “Lord” or “Hashem” are used.

However, the verse from Psalms 155 verse 6 “Every soul shall praise YHWH” – in essence, the reading of every soul is breath, and how the sound of breath, if we could describe it, would be YAH HUH, and this actually corresponds to what I am claiming. That is, there is a connection between

35 https://hermeneutics.stackexchange.com/questions/98875/why-is-the-tetragrammaton-transliterated-as-yahweh?utm_source=chatgpt.com

36 assemblyofyahuah.com/about/yahuah/?utm_source=chatgpt.com

37 https://hermeneutics.stackexchange.com/questions/98875/why-is-the-tetragrammaton-transliterated-as-yahweh?utm_source=chatgpt.com

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“breath” and “soul” (which have a common root) and the sound of exhalation and inhalation. When you say that the breath itself produces the sound YAH – HUH, it is a poetic-spiritual connection that seeks to show that the name of God is written within the very act of life, and this indeed aligns with the verse of Psalms 119. This automatically leads to the search for the sound in the source of the sounds, the human baby – what sounds can the human baby produce before learning to speak – AEU and therefore these will be the sounds that the transmitter of knowledge, called in Hebrew El – will use to teach the language through which he can transmit the knowledge.

These simple pronunciation rules, (A–E–U) reveal a closeness between Biblical Hebrew and ancient Mesopotamian languages – Akkadian, Sumerian – and not necessarily to Arabic or late Hebrew. This is because the late Semitic languages (modern Hebrew, Arabic) underwent processes of punctuation and phonological hardening. In contrast, Akkadian and Sumerian have a simplicity of sound – many more open syllables with A, U, E, such as In Akkadian "names": Enlil, Tiamat, Anki. If indeed the pronunciation of ancient Hebrew sounds close to this, it strengthens the claim that Hebrew was not arbitrary, but a language with an ancient phonological-semantic code.

In other words, when we strip language of all the later artificial punctuation, we are left with something that is more breathy, natural, universal, and whose roots are close to the original languages of civilization.

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If we take for example Zechariah Sitchin's description of the Anunnaki who brought civilization to Subpotamia, and if Hebrew sounded like Sumerian Akkadian, and if, as far as is known, all the people in the Torah, Abimelech the Philistine, Shechem the Hittite, the Jebusite the Girgashite, and even the Egyptian Pharaoh, all understood each other without translation, because there is no mention of the arrival of the translator, even once, the people of Sodom and all of them probably spoke the same language that was more or less understood by the entire region, which actually shows that the perception is that there is some kind of kinship of any kind to all of humanity from Greater Mesopotamia to Egypt, exactly what the story of the separation of people into nations as descendants of the sons of Noah suggests.

That is, Zechariah Sitchin and the Anunnaki, according to his theory, Mesopotamian knowledge was transmitted from above. An external culture or "heaven", then, the language that served as a tool for transmitting this knowledge was a simple, universal language, with a natural pronunciation (like A–E–U), which is equivalent to the Sumerian/Akkadian languages. In the Bible, indeed, there is almost no mention of translators. Abraham speaks to Pharaoh, Jacob to Laban the Aramaic, Joseph to Pharaoh's servants, David to the Philistines - and everything seems to be self-evident. This is very different from later literature, such as in the books of Ezra and Nehemiah, where the problem of different languages is already mentioned. Which may inevitably lead to a common language. If all the peoples in the region understood each other, it is a sign that there was a

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common basic language. Perhaps "Hebrew" in its initial sense was not distinct but was the protolanguage of the entire space.

On the other hand, the story of the generation of division at the Tower of Babel is exactly the story that tries to explain why there is linguistic confusion today. According to what was before, everyone shared the same basic language-respiratory-Semitic-Mesopotamian. Therefore, we can see the Torah itself as stating in Genesis 11:1, "In the beginning there was one language and one words." Only after that, did the confusion and difference come.

So, we can perhaps reconstruct this code from the things that have been said so far if we assume that a punched card was used. A method that was used in the old IBM computers at the time. The entire row has letters and the letter must be punched in the correct place. Each row will contain all the letters of the Abgad, the Zachti, the Mansaf, the Karpat, and if we want to write the word Genesis, we punch the letter B in the first row and the letter R in the second row, and so on.

If we convert this punched card into software, we can imagine a number of fascinating things such as a graphical representation of the data - each row = alphabet; each column = position in a word; each punch = command executed; so that the graph of holes becomes a matrix of commands.

Next, turning the punch into a digital code, each punched letter = binary bit (1 = hole, 0 = no hole). The sequence of holes in each verse = continuous binary code, like a computer program. We can write an “engine” that translates the entire matrix into certain actions or outputs.

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The result is the creation of a “digital creation machine”. Operating the entire sequence of holes = operating a sequence of cosmic actions/simulation. Each word/letter = specific action that adds light, creation, the elements of the world to the system. Which will lead to the identification of patterns. If we run several verses/chapters, we can identify repeating patterns. It is possible that we can understand the “original code” of the text according to the recurring combinations of holes.

In short, the result will be a binary matrix/hole graph that contains all the information of the verse/chapter in a form that allows for programmatic processing, without losing the cosmic semantic meaning of the words. Below is an imaginary example of the first verse of Genesis as a binary hole graph, according to this method.

Step 1 – The Alphabet in the Bible

Line 1: אבגדהוזחטיכלמנסעפצקרשת

Line 2: אבגדהוזחטיכלמנסעפצקרשת

Line 3: אבגדהוזחטיכלמנסעפצקרשת

Line 4: אבגדהוזחטיכלמנסעפצקרשת

Line 5: אבגדהוזחטיכלמנסעפצקרשת

Line 6: אבגדהוזחטיכלמנסעפצקרשת

Step 2 – Words and Punctuation

Verse One: Genesis God Created the Heavens and the Earth

- Genesis B-e-r-i-t
  - ב = Column 2, Row 1 → 1
  - ר = Column 20, Row 2 → 1
  - א = Column 1, Row 3 → 1

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◦ ש = Column 21, Row 4 → 1

◦ י = Column 10, Row 5 → 1

◦ ת = Column 22, Row 6 → 1

All others = 0

• Create B-R-A (new row or following columns)

◦ ב= Column 2, Row 1 → 1

◦ ר = Column 20, Row 2 → 1

◦ א = Column 1, Row 3 → 1

• God A-L-H-Y-M

◦ ט = Column 1, Row 1 → 1

◦ ל = Column 12, Row 2 → 1

◦ ה = Column 5, Row 3 → 1

◦ י = Column 10, Row 4 → 1

◦ מ = Column 13, Row 5 → 1

• The A-T

◦ א = Column 1, Row 1 → 1

◦ ת = column 22, row 2 → 1

• The sky H-S-M-Y-M

◦ ה = column 5, row 1 → 1

◦ ש = column 21, row 2 → 1

◦ מ = column 13, row 3 → 1

◦ י = column 10, row 4 → 1

◦ מ = column 13, row 5 → 1

• And the and-and-and

◦ ו = column 6, row 1 → 1

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◦ א = column 1, row 2 → 1

◦ ת = column 22, row 3 → 1

• Haaretz Ha-A-R-Z

◦ ה = Column 5, Row 1 → 1

◦ א = Column 1, Row 2 → 1

◦ ר = Column 20, Row 3 → 1

◦ צ = Column 19, Row 4 → 1

• And and (partial example)

Step 3 – Binary Graph (Partial Example)

שורה	א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת
1	0	1	0	0	1	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
2	0	0	0	0	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0	1	1	0
3	1	0	0	0	1	0	0	0	0	0	0	0	1	0	0	0	0	0	0	1	0	1
4	0	0	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0	1	0	0	1	0
5	0	0	0	0	0	0	0	0	0	1	0	0	1	0	0	0	0	0	0	0	0	0
6	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1

Any 1 = punch a hole representing a signal being triggered; any 0 = no hole

What can be done with this in software? Read the matrix as a binary file → execute “commands” for every 1, identify repeating patterns of punches → decode the “creation code” and imagine a simulation of cosmic operations according to the sequence of the verse.

Below is a visual representation of the first verse of Genesis, “In the beginning God created the heavens and the earth,” as a binary hole graph, representing the words by punching letters on a punched card.

Step 1 – Word Formation and Punctuation

Let's assume that the Hebrew alphabet is arranged like this:

Line 1: א ב ג ד ה ו ז ח ט י כ ל מ נ ס ע פ צ ק ר ש ת

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Line 2: א ב ג ד ה ו ז ח ט י כ ל מ נ ס ע פ צ ק ר ש ת

Line 3: א ב ג ד ה ו ז ח ט י כ ל מ נ ס ע פ צ ק ר ש ת

Line 4: א ב ג ד ה ו ז ח ט י כ ל מ נ ס ע פ צ ק ר ש ת

Line 5: א ב ג ד ה ו ז ח ט י כ ל מ נ ס ע פ צ ק ר ש ת

Line 6: א ב ג ד ה ו ז ח ט י כ ל מ נ ס ע פ צ ק ר ש ת

Now, we will punch the letters that appear in each word:

- In the beginning: ב, ר, א, ש, י, ת
- Creator: ב, ר, א
- God: א, ל, ה, י, מ
- The letter: א, ת
- The sky: ה, ש, מ, י, מ
- The letter: ו, א, ת
- The earth: ה, א, ר, צ

For each letter, match the appropriate position in the row and column, and mark the punching (1) or its absence (0).

Step 2 – The Binary Hole Graph

Here is a visualization of the binary hole graph, where each row represents the words, and each column represents the letters:

Line 1: 1 1 1 1 1 1 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0

Line 2: 1 1 1 1 1 1 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0

Line 3: 1 1 1 1 1 1 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0

Line 4: 1 1 1 1 1 1 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0

Line 5: 1 1 1 1 1 1 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0

Line 6: 1 1 1 1 1 1 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0

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In this graph, each “1” represents a perforation at that location, and each “0” represents no perforation.

Step 3 – Translation into Action

If we convert this graph into binary code, we can run it using software that will interpret the information and perform actions accordingly. For example:

• If the word “God” appears, the software can run an action related to creation or creation.

• If the word “Ath” appears, the software can run an action related to guidance or transportation.

Thus, by analyzing the words and perforations, it is possible to create a system that responds dynamically to the biblical text.

Step 4 – Pattern Analysis

By analyzing the hole graph, it is possible to identify recurring patterns, such as the appearance of certain words with high frequency, and to adapt specific actions to them in the software.

In fact, according to the method of punch lines, without spaces and the final letters must be converted to their base form (ם = מ, etc.). The sentence should be without punctuation and as it is written in the Torah scroll used for reading the Torah in the synagogue, that is, not a text with Masoretic punctuation and spaces and division into chapters, etc. Because if a "mathematical signature" is found within an ancient text, this can serve as evidence that it is not just a story but a planned code.

The goal now is to take an entire section, for example the entire Creation chapter of the Book of Genesis, and examine the matrix that is created. At

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the same time, run a statistical analysis on the sequence, searches for repetitions, n-grams, serials, appearance analysis, symmetry checking. You can also look for repeating mathematical "signatures", represent the matrix as an image (black/white) and look for visual images/shapes, convert
.each letter to a basic sound (A/E/U) according to a table and see if significant sequences appear.

The perforation turns the text into a 0/1 → digital sequence. Once we have such a sequence, it will be possible to run statistical tests on it (repetitions, symmetries, prime numbers, mathematical regularities). See if there are signatures of a designed code (for example, like a QR-code or an ancient checksum). Look for matches between different verses, perhaps there are invisible "internal links".

Also, the encoding will allow us to compare texts, for example Hebrew - Sumerian - Akkadian - Egyptian - Sanskrit, not at the word level, but at the bit pattern level. Perhaps we will discover that "Genesis" and a "Sanskrit equivalent word" share the same partial binary code. This way we can strengthen your hypothesis about a uniform supercode found in all ancient languages.

If we discover that there is an encrypted method, this could serve as conceptual "proof" that the Torah and other ancient texts are not just stories but a layer of encrypted data. To connect the "hiding of faces" of Deuteronomy chapter 31, and the idea of encryption: knowledge is found, but only those who are willing to open it. To allow the development of a thesis that connects the Torah, Greek/Mesopotamian/Indian mythologies,

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and to create a synthesis, all of which tell of the same ancient teacher, but each people received a different version of the code.

If we run the entire Torah using this method, we might find global mathematical patterns. We might look for hidden messages (in the location of the holes, or in their conversion to music, geometric shapes, or DNA code). We might find that "Genesis" describes not only a creation story but a data structure that is consistent with ancient knowledge (astronomy, genetics, agriculture).

With the creation, as I propose, of a reduced phonetic language consisting of only three vowels (A/E/U). This language could serve as a bridge between ancient languages, because almost all languages have A/E/U. Searching for a hidden code, if we write the Torah (or other texts) using this method, we might find that the different words become more similar to each other, as we have already seen in Chapter Three the identity between words in Hebrew, Sanskrit, Sumerian, Akkadian, and Egyptian.

This is because a baby in any culture, before being exposed to language, produces mainly the three most open sounds: A – E – U in phonetic terms: open front, middle, back. These are the "natural" sounds of the human speech apparatus, i.e. a universal base. Only after exposure to a linguistic environment does he add the more complex consonants/vowels. If we accept my assumption about the "ancient teacher" the god in the sense of a guide and not necessarily a cosmic deity, then he really had to develop a communication system based on what early man was capable of producing.

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It is essentially a minimal phonetic language with basic consonants and vowels from only one set, A/E/U. This language could have been a bridge between all human groups, regardless of origin or natural language that developed later. In other words: historical languages are just "different keyboards" on top of the same universal mother tongue that was handed down to the first humans.

Although, from an investigative/linguistic/cryptographic point of view. The use of punch cards as a symbol for an ancient "coding" layer is creative. However, it has a strong resemblance to modern cryptography. For example, if instead of seeing the letter itself, you see its position, this turns the text into a numerical sequence that can be tested on (searching for repetitions, primary series, symmetries). What I raised about AEU as universal sounds is also very close to the ideas of general linguistics (phonemic universals), and this can explain why there are similarities even between genetically unrelated languages.

What did we learn from the process that Hebrew text can be represented in binary, letters can be converted to bits, the information in a way that is reminiscent of old punching machines. We also learned that basic language analysis, you can see which letters are most common. You can identify repeating letter patterns (bigrams/trigrams). We can also create ASCII visualization, you can see the text in a “visual” form of a punchcard – giving a sense of encryption or encoding of information. As well as, for example, you can develop vanilla Python code including running in a limited environment, code that works on limited running sites (Programiz,

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etc.) requires adjustments – for example, output to the screen only without files.

General conclusions that it is possible to analyze text mathematically using bits and matrices, and represent information visually. Python also allows you to work with Hebrew text, including converting final letters. This knowledge is useful for encrypting/encoding text, analyzing language and letter statistics to create simple graphical representations of text, and learning to troubleshoot problems. Running code in different environments (Ubuntu / Online) is an important part of the process.

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Epilogue

This book is the fourth in a series of books that aim to examine the place of the Hebrew language. In contrast to the view of classical linguistics that saw Hebrew as a non-original fragment and obscured its true place in the family of human languages.

In the first book, Freeing Hebrew from the Iron Column, I presented my critique of traditional academic research, which subordinated the ancient Hebrew script to the designation "Phoenician". Analysis of the Mesha inscription, the earliest inscription found in the region, shows that the script belongs to an ancient Hebrew letter system, which was used throughout the region. Later inscriptions found in Cyprus and other parts of the coast are later than the Mesha inscription and the inscriptions from the Sinai desert, and therefore do not represent the original language. In doing so, I showed that the ancient Hebrew script is original and has historical priority over all claims of a later differentiation.

The second book dealt with the two-consonant root [38]). In my research, I analyzed the accepted theory of roots in linguistics. While modern research bases the roots on three letters, a basis that stemmed mainly from the desire to supposedly "please" the Muslim conqueror, under whose boot the Jews lived, and therefore the hypothesis that contradicts my claim that the ancient Hebrew root is only two-consonant, linguists on behalf of Rabbinic Judaism presented a root identical to Arabic. They did this by adding an additional letter to the word. This model explains the internal order of the language and provides a consistent way to understand all words, without

38 David Sonnino,2025, The Root of the Debate Dialogues on the Two-Letter Hebrew Root as a Code to Save the World from Chaos, Haifa University Library

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relying on the three-consonant hypotheses that are currently being put forward in research.

The third book in the series of books on Hebrew, while attempting to learn about reality, presents a dialogue with criticism from the world of linguistics regarding the thesis that emerges from the previous books [39]). In principle, this book repeats the root system as an artificial method and ultimately proposes to see Hebrew as a language that inherently encodes a special code. Especially in light of the fact that a two-syllable root allows for the expansion of the language compared to a three-syllable root that is intended to stabilize the grammar.

In order to try to decipher the code, this book, the fourth, was created, which proposes a study of about a third of the words of the Torah. In the fourth book, we analyzed the Book of Genesis thoroughly, out of 17,767 words examined in 1,536 verses in 50 chapters, we marked 3,216 words that appeared for the first time. This mapping makes it possible to check how much the meaning of the letters contributes to the understanding of the word. It was found that about 60% of the words correspond to the meaning of the letters in full, 25% partially and less than 10% are unrelated. The remaining words are perceived as an ambiguity of meaning. In addition, the pronunciation analysis shows that the ancient language was uniform, all the letters were dense, and the pronunciation was based on a basic A. The only exceptions are that ו' after a consonant was pronounced as E, when there is a ו' after a consonant it was pronounced as U. There was no distinction between Shin and Sin. When this pronunciation

39 David Sonnino, 2025 The Letters Know: The Hidden Message in the Hebrew Language The Secrets of Culture, Language, and Symbolism Enshrined in the Letters and Names of the Bible Haifa University Library

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is applied, the language sounds similar to ancient Mesopotamian languages (Sumerian and Akkadian), rather than like Modern Hebrew or the later phonemes represented in modern punctuation traditions.

If we take the leading narrative motif of the Torah books, we learn from them a very clear process. God, called Yahweh, created the world and established complete life within it and created humans. Humans were corrupted and it was necessary to destroy all of humanity, including animals and plants. God chooses one family, Noah's family, in order to renew humanity.

However, the generation after the flood also corrupted its ways. Since Yahweh promised not to destroy the world again, he looked for another person in the style of Noah, and through him he wanted to establish a new humanity with morality as that God, Yahweh, wanted. Therefore, he chooses Abraham and his wife Sarah and through them Yahweh chooses Isaac and from Isaac's two sons he chooses Jacob in order to establish that moral humanity.

The process continues to the point where those descendants are tested in a tremendous test of slavery in order to enhance the experience of encountering Yahweh and accepting the moral code that God sought to instill in this people and through them in all of humanity [40]).

From the understanding of the process proposed in this work, it can be seen that in the ancient Middle East, the language was uniform. This can be learned at least in light of the evidence offered throughout the various books of the Torah. For example, Pharaoh spoke to Joseph, Joseph to the

40 Book of Exodus, Chapter 19, Verse 6 “and ye shall be unto Me a kingdom of priests, and a holy nation. These are the words which thou shalt speak unto the children of Israel”

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Midianites, Abraham to Abimelech, Jacob to Laban, all spoke the same language. There is no mention in all the stories of the Torah of the existence of translators, so this assumption that everyone understood each other without any translation may, at least in light of the biblical text, be correct.

The entire Middle East, including Egypt, Phoenicians and Israelite tribes, spoke one language. This could also explain, for example, the connection between the coastal cities in northern Israel, Phoenicians and Carthage [41]). However, since the language was uniform and the peoples surrounding the Israelite spoke it, the need arose in the Torah to create a distinction between the Israelite and the other nations.

However, there is an alternative line of research, represented by Shlomo Zand, which presents a different historical picture [42]). According to Zand, the Israelite were part of the peoples of Canaan, and there is no connection with Egypt or with the events of the Exodus as described in the Bible.

Admittedly, this view undermines the historical connection between Israel and Egypt, but does not contradict the linguistic data. Even if the Israelite were part of the Canaanite peoples, the uniform language in the ancient Middle East remains a fact, all peoples spoke a similar language, and the letters carried the same coded meaning.

41 Recently, a video was published suggesting the possibility that the original inhabitants of America originated from the Middle East. This thesis essentially presents the connection through DNA tests between the Cherokee tribe and both Jews and Berbers from North Africa, who are known to have Phoenician origins. This may explain the involvement of the Zebulun people, mainly with the Phoenician inhabitants who lived around them. The Mystery of Cherokee People's DNA Finally Cracked — America's Darkest Secre, The Explorer, https://www.youtube.com/watch?v=M7R3Qc-zSqY

42 Shlomo Zand, When and How Was the Jewish People Invented?, Tel Aviv, Resling, 2008

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The advantage of incorporating Zand's perspective is that it reinforces the idea that the ancient language was not unique to the Israelite alone, but was common to the entire region.

Since all the people of the area spoke the same language and apparently even shared different customs. For example, in the stories of the Torah, it turns out that Esau, for example, takes Canaanite women, which creates a problem for his parents. Rebecca claims that she is tired of the daughters of Heth, and asks that Jacob go to her family in Haran and there take a wife for himself [43]). Which essentially shows that everyone married everyone without distinction, a fact that may reinforce the lack of differences in both language and culture that existed among all the inhabitants of the area.

Therefore, the Torah and the commandments that were imposed on the Israelites were intended first and foremost to distinguish the Israelites socially and culturally from the other peoples of the area. Since it was not possible to distinguish between the different peoples, since the language was the same as that of the neighbors. Therefore, a unique distinction is created, not in language but in external and social identity [44]).

Only in this way can we explain, for example, various commandments such as the blue thread, the prohibition against eating pork, and more, which were intended to distinguish the Israelites from their surroundings. The distinction was social and cultural, because they could not make a linguistic distinction. The Israelites looked like other nations, dressed like them, and ate similar foods. The Torah and its commandments were intended to

43 Genesis Chapter 27 Verse 41
44 Leviticus Chapter 18 Verse 3

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distinguish the Israelites from their surroundings, not necessarily to create a unique language.

Along with the common language of the region, another argument has been put forward here, the argument of the pronunciation of ancient names. For example, Yahweh was pronounced Ya-H-Va / Ya-Hu, according to the ancient pronunciation presented, a pronunciation closer to Mesopotamian languages such as Sumerian and Akkadian, which may explain the connection of the ancient culture to the Middle East.

As a result, the structure of the language system, together with the letters and the diphthongs, create a structured code. Which presents our basic premise that the Hebrew language is not an arbitrary language, but rather, is a patterned system with an internal meaning.

In order to summarize, we will present the strengths of this study, as well as what are perceived as the limitations and/or challenges of this work. First of all, the strengths are, as mentioned, an innovative model, which proposes Hebrew as a language with an internal code with a meaning for each letter. This study can also explain linguistic uniformity and why the Torah was intended for cultural, not linguistic, distinction. In addition, there is a combination of written data, for example, the Misha inscription and the Book of Genesis, with rational assumptions about pronunciation and letters. This work also allows for the combination of alternative interpretations, for example, the controversial approach of Zand, without damaging the linguistic structure.

On the other hand, this work has limitations and challenges. First, the internal code of the letters is difficult to objectively verify. This is because it

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is usually subject to a choice between a combination of meaningful words. On the other hand, it is difficult to prove, apart from what is written in the Torah scrolls, the absolute uniformity of the language throughout the Middle East. However, various Canaanite inscriptions can indicate that the languages spoken were similar.

It will also be difficult for those who are influenced by traditional theories to accept the connection to Mesopotamian languages. They will argue that the comparison of pronunciation is purely speculative, that although there is a similarity, it is difficult to prove.

However, despite the above, the findings of the Mesha inscription and the desert inscriptions in the Sinai region indicate the existence of an ancient writing system, in which each letter carries an internal meaning. This language was not unique to the Israelites alone but was also used by neighboring peoples, including the Phoenicians. It can be seen as a unified regional language, which enabled communication between different peoples, thus explaining the historical biblical dialogues, between Pharaoh and Joseph, between Joseph and the Midianites, and between Abraham and Abimelech, and more.

The thesis also holds that the ancient Hebrew root is two-consonant, while additional consonants in the word are later additions. The ancient pronunciation is uniform – all letters are solid, with exceptions of ִ' as a hirik and ִי' as a dream – and there is no distinction between Shin and Sin.

This pronunciation allows comparison with ancient Mesopotamian languages, Sumerian and Akkadian, and indicates a broad linguistic

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continuum in the Middle East, confirming the idea that language was a common code system for the region.

Hence, the ancient Hebrew language, as presented in this study, is a uniform internal code system with a meaning for each letter. The uniformity of the language in the Middle East explains the dialogues between peoples and the need for social distinction. The internal code is also preserved in the face of alternative interpretations, including the Zend thesis. The thesis provides a comprehensive framework for understanding the language, culture and identity of the ancient Middle East, and reflects a complex system of meaning, communication and society.

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Appendix No. 1: -Letters and their meaning

Letter	Pronunciation by AEU	Ancient Hebrew script	Meaning
א	ALAFA	𐤀	Head, Ox, Champion
ב	BETA	𐤁	House, Tent, Essence
ג	GAMALA	𐤂	Camel. Food. Go. Collect
ד	DALATA	𐤃	Door, Move, Hang. Enter
ה	HEYA	𐤄	Soul, Spirit, Essence, Soul
ו	VUVA	𐤅	Add, Hook, Secure
ז	ZENA	𐤆	Weapon
ח	CHETA	𐤇	Parts, Halfs, Outside, Window
ט	TETA	𐤈	Cement, Crushing Tool ; Mud or Material
יוד	YUDA	𐤉	Throw, Work, Hand
כ	KAFA	𐤊	Bend, Open, Allow, Tame, Spoon
ל	LAMADA	𐤋	To Teach, Bind; Yoke, Authority
מ	MAMA	𐤌	Water, Chaos, Blood, Mighty
נ	NUNA	𐤍	Son, Fish, Seed, Continuation, Heir
ס	SAMACHA	𐤎	Cancer, Protect, Hate, Team
ע	E'ENA	𐤏	Eye, Watch, Know, Shoot, Strike, Edge, Disperse, Speak
פ	PA	𐤐	mouth, blow, edge, dispersion, speech
צ	ZADE	𐤑	Journey, Hunt, Holy Man, Righteous Man. Man on the side
ק	KUFA	𐤒	Horizon, sun definition, condensation, circle, time, behind

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ר	RESHA	𐤓	Head, before, in the head, at the beginning, man
ש	SHENA	𐤔	Tooth, sharp, two, straw, eat, destroy, devour
ת	TU	𐤕	Sign, mark. Monument, cross

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Appendix No. 2 – Names

Explanation – In the Bible, in a way, all the names of people have meaning in themselves. The name of the first man, Adam, is derived from the word earth. This is because he was supposedly created from man. For example, his wife, Eve, was named that by Adam, since, as stated, she is the mother of all living things [45]). In fact, every person in the Bible, has a special meaning to their name.

Likewise, various places also have meaning, for example, in chapter 5, verse 10 and verse 11, the place is first called Goren Atad, which changes its name to Abel Mizraim, the mourning dregs that were held at the place during Jacob's funeral procession after his burial in the Book of Machpelah.

Before us, a table showing the names from the Book of Genesis, but here, in addition to the explanation as we saw given when the name was received, there is also an explanation from the meaning of the letters that make up the name. Thus, in fact, even the name in this way takes on an additional meaning beyond the original meaning of the name given when the name was given.

The list is presented in the order in which the names appear in the Book of Genesis, not in alphabetical order - this is to avoid a list like a phone book, but rather in the context of the chapter.

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The Table of Names in the Book of Genesis

In the Bible	chapter	verse	Meaning of words	Dotted with sages	Ancient writing
יהוה	2	4	For discovery and inner light that connects the connector of souls and inner light	יְהוָה	
עדן	2	8	In the expression of inner worlds and in the society of	עֵדֶן	

45 Genesis Chapter 3 Verse 20

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זהב	2	11	Essence and a window and inner light in the system of	זָהָב	ֹזהב
חוילה	2	11	Stability that connects the connector of souls and in the life stream of inner light.	חֲוִילָה	ֹחוילה
פישון	2	11	In the journey of and the opening and the signing of that connects the author between and with the team	פִּישׁוֹן	ֹפישון
גיחון	2	13	Gates and discovery and stability that connects the author of souls and in the company of rating	גִּיחוֹן	ֹגיחון
חדקל	2	13	Inner spirit Stability of inner worlds and leads the and in the life stream of	חִדֶּקֶל	ֹחדקל
כוש	2	13	In the role of connecting the connector of souls and a sign of	כּוּשׁ	ֹכוש
אשור	2	14	Leading and to the signature of which connects the connector between and eating of	אַשּׁוּר	ֹאשור
פרת	2	14	On the journey of and eating of and to the end of	פְּרָת	ֹפרת
חוה	3	20	Strong element that connects the connector and uniqueness Stability that connects the connector of souls and inner light	חַוָּה	ֹחוה
קין	4	1	Leads the and in the way of action and in the company of and opening of and with the team	קַיִן	ֹקין
הבל	4	2	Essence and institution of and flowing water for ranking	הֶבֶל	ֹהבל
חנוך	4	17	In internal order and with a team that connects the contactor between and with authority on	חֲנוֹךְ	ֹחנוך
למך	4	18	Like water flowing for and successor of and in authority over	לֶמֶךְ	ֹלמך
מחויאל	4	18	Successor of and in an internal order that connects the connector between and opening that leads to the leader and as flowing water for	מְחוּיָאֵל	ֹמחויאל
מתושאל	4	18	Continues to and to the closing of that connects the connector of souls and to the sign of that leads to the lead and in the life stream of	מְתוּשָׁאֵל	ֹמתושאל
עירד	4	18	In the voice of and through and part of of inner spirit	עִירָד	ֹעירד
עדה	4	19	In the expression of inner worlds and inner light	עָדָה	ֹעדה
צלה	4	19	In the life cycle of and in the life stream of and inner light	צִלָּה	ֹצלה
יובל	4	21	For opening that connects the connector between and institution of and flowing water for connection	יוּבָל	ֹיובל
עוגב	4	21	In the voice of that connects the creates	עוּגָב	ֹעוגב

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			contact and openings and in place of		
ברזל	4	22	in the system of and receiving and window and in the life stream of.	בַּרְזֶל	۷۱۹۹
נחשת	4	22	Together with the team and on a strong foundation and in the signing of and to the end	נְחֹשֶׁת	۲ʷ۸۹
נעמה	4	22	Together with the team that connects the in the voice of and continues through and uniqueness	נַעֲמָה	۳۷۰۷
תובל	4	22	And to end of that connects the connector between and in the institution of and as flowing water for	תֻּבַל	۷۹۶۲
שת	4	25	To the signature of and the conclusion of	שֵׁת	۲ʷ
אנוש	4	26	Leader and with a team that connects the connector between and the signature of	אֱנוֹשׁ	ʷ۶۷۲
קינן	5	9	Leads the and in the way of passage through and together with the team	קֵינָן	۶۶۲۹
מהללאל	5	12	Heir of essence and as water flows for and as water flows for that leads to the leader and as water flows for	מַהֲלַלְאֵל	۷۲۷۷۳۷
ירד	5	15	To pass through and part of of inner spirit	יֶרֶד	۹۹۷
מתושלח	5	21	Continued to and the closing of that connects the author of souls and the sign of and in the life stream of and stability	מְתוּשֶׁלַח	۸۷ʷ۶۲۷
נח	5	29	Together with the team and on a strong foundation	נֹחַ	۸۹
יפת	5	32	To open and in the journey of and to the end of	יֶפֶת	۲۷۷
נפילים	6	4	Together with the team and on a long road of and through and in the flow of and through and continues through	נְפִלִים	۷۷۷۷۷۷
ארדט	8	4	leader and eating of and eating of and in the action of	אַרְדִט	⊕۹۹۲
כנען	9	18	By force and together with the team that connects the voice of and together with the team	כְּנָעַן	۲۰۶۲
שכם	9	23	To the signing of and by the authority of and successor of	שְׁכֶם	۷۲ʷ
יון	10	2	To pass through a path that connects the contactor and together with the team	יָוָן	۶۶۷
מגוג	10	2	Continued to and gates that connect the connector of souls and gates	מָגוֹג	۱۶۶۷
מדי	10	2	Continues through of inner spirit and through	מָדַי	۷۹۷
משך	10	2	continues through and by the signature of and by force of	מָשֶׁךְ	۲ʷ۷
תבל	10	2	to the closing of and in the system of and in the life stream of	תֵּבֵל	۷۹۲

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תירס	10	2	To end and to pass through and in part of and in view of	תִּירָס	𐤕𐤉𐤓𐤎
אשכנז	10	3	Leader and for the signature of and for the authority over and with a team and a window	אַשְׁכְּנַז	𐤀𐤔𐤊𐤍𐤆
ריפת	10	3	In part of and in a transition through and in a long way of and to end	רִיפַּת	𐤓𐤉𐤐𐤕
תגרמה	10	3	And to the end of and doors and eating of and heir of and essence	תְּגַרְמָה	𐤕𐤂𐤓𐤌𐤄
אלישה	10	4	Leads in the life stream of to discover in the company of soul connector	אֱלִישָׁה	𐤀𐤋𐤉𐤔𐤄
דדנים	10	4	inner worlds of inner worlds and in the company of and for the discovery and drawn to.	דְּדָנִים	𐤃𐤃𐤍𐤉𐤌
תרשיש	10	4	To the end and part of and in the sealing of and passing through and in the sealing of	תַּרְשִׁישׁ	𐤕𐤓𐤔𐤉𐤔
מצרים	10	6	Continued to and in the life cycle of and acceptance and disclosure and continued to	מִצְרַיִם	𐤌𐤑𐤓𐤉𐤌
פוט	10	6	In a long way of that connects the creates a connection and in the act of	פּוּט	𐤐𐤅𐤈
דדן	10	7	Inner worlds of inner worlds and in the company of	דְּדָן	𐤃𐤃𐤍
סבא	10	7	to notice in and to the system of that leads to the leader	סָבָא	𐤎𐤁𐤀
סבתה	10	7	to seeing and in the institution of and the essence of	סַבְתָּה	𐤎𐤁𐤕𐤄
סבתכא	10	7	to discern in and in the system of and closure of and in the role of that leads to the lead	סַבְתְּכָא	𐤎𐤁𐤕𐤊𐤀
רעמה	10	7	to receive that connects the expression and continues to and inner light	רַעְמָה	𐤓𐤏𐤌𐤄
שבא	10	7	For the sign of and in the system of that leads to the leader	שְׁבָא	𐤔𐤁𐤀
נמרד	10	8	Together with the team and continues through and in part of of inner spirit	נִמְרֹד	𐤍𐤌𐤓𐤃
בבל	10	10	In the system of and in the system of and in the life stream of.	בָּבֶל	𐤁𐤁𐤋
שנער	10	10	By signing and together with the team that connects the voice of and part of	שִׁנְעָר	𐤔𐤍𐤏𐤓
נינוה	10	11	Together with the team and in the passage through and together with the team that connects the creates a connection and uniqueness	נִינְוֵה	𐤍𐤉𐤍𐤅𐤄
רחבת	10	11	For acceptance and stability and in the system of and for the closure of	רְחֹבֹת	𐤓𐤇𐤁𐤕

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לודים	10	13	In the life stream of that connects the connector of souls of inner worlds and discovery and continues to	לוּדִֽים	ללדים
ענמים	10	13	In the voice of and together with the team and continues through and through and continues through	עֲנָמִֽים	ענמים
כסלחים	10	14	In authority and vision of and as flowing water for and inner order and opening and successor of	כַּסְלֻחִֽים	כסלחים
כפתרים	10	14	in power over and on a long way of and to conclude and in part of and to pass through and continues through	כַּפְתֹרִֽים	כפתרים
פלשתים	10	14	In the adventure of and in the flow of life of and for the sign of and for the closure of and for the discovery and continues to	פְּלִשְׁתִּֽים	פלשתים
פתרסים	10	14	On the long way of and to the end and in part of and in view of and through and continues through	פַּתְרֻסִֽים	פתרסים
חת	10	15	On a strong foundation and with the signing of and with the head and uniqueness	חֵֽת	חת
צידן	10	15	In the life cycle of and the discovery of inner worlds and in the society of	צִידֹֽן	צידן
גרגשי	10	16	Doors and in the eating of and doors and for the signing of and for the opening	גִּרְגָּשִֽׁי	גרגשי
יבוסי	10	16	For the opening and in the institution of that connects the connector between and the vision of and opening a way	יְבוּסִֽי	יבוסי
חוי	10	17	Stability that connects the connector of souls and in the discovery	חִוִּֽי	חוי
סיני	10	17	In looking at and passing through and together with the team and passing through	סִינִֽי	סיני
ערקי	10	17	in speaking with and eating of and at the head of and opening	עַרְקִֽי	ערקי
ארודי	10	18	Leading and receiving that connects the connector of souls of inner worlds and discovery	אַרְוָדִֽי	ארודי
חמתי	10	18	Strong foundation and continues through and to the end and to the transition through	חֲמָתִֽי	חמתי
צמרי	10	18	In the life cycle of and continues to and acceptance and discovery	צֶמָרִֽי	צמרי
גררה	10	19	Doors and eating of and eating of and essence	גֶּרָרָה	גררה
לשע	10	19	The successor of continues the path continues to	לֶשַׁע	לשע
סדמה	10	19	Discerning the inner worlds and drawn to inner light	סְדֹמָה	סדמה
עזה	10	19	In the expression and window and inner light	עַזָּה	עזה

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עמרה	10	19	in speaking with and heir of and eating of and essence	עֲמֹרָה	ᎯᎸᎹᎾ
צבים	10	19	In the life cycle of and in the system of and discovery and continued to	צְבִיִּם	ᎹᏃᎸᎻ
עבר	10	21	In the expression and system of and receiving	עֵבֶר	ᎸᎸᎾ
ארם	10	22	Leader and eating of and successor of	אֲרָם	ᎹᎸᎻ
ארפכשד	10	22	Leader and eating of and journey of and authority over and signature of of soul	אַרְפַּכְשַׁד	ᎯᎳᎻᎸᎻᎯ
לוד	10	22	In the life stream of that connects the connector of souls of inner worlds	לוּד	ᎯᎸᎹ
עילם	10	22	In expression and discovery and the flow of life of and continued to	עֵילָם	ᎹᏃᎸᎾ
גתר	10	23	Gates and closing of and receiving a rating	גָּתָר	ᎸᎻᎸ
חול	10	23	In a strong element that connects the connector and in the flow of. Relationship ranking	חוּל	ᏃᎸᏰ
מש	10	23	continues to and sign of	מַשׁ	ᎳᎯ
עוץ	10	23	In the expression that connects the author of souls and in the life cycle of	עוּץ	ᎯᎸᎾ
יקטן	10	25	For the discovery and leading of and in the way of action and in the company of	יָקְטָן	ᎽᏫᎻᎸ
פלג	10	25	In a long way of and in the flow of and openings	פֶּלֶג	ᎸᏃᎸ
אלמודד	10	26	Leader and as flowing water for and successor of that connects the connector between of soul of soul	אַלְמוֹדָד	ᎯᎸᎳᎾᎸᎻ
חצרמות	10	26	Stability and in the life cycle of and and continues to that connects the author of souls and closing of	חֲצַרְמָוֶת	ᎻᎹᎸᎳᎾᏰ
שלף	10	26	For the signature of and as water flows for and in the journey of	שֶׁלֶף	ᎯᎸᎽ
אוזל	10	27	A leader who connects the soul connector and window and in the stream of life	אוּזָל	ᎹᏃᎸ
דקלה	10	27	Inner worlds and leads the and in the life stream of and inner light	דְּקָלָה	ᎸᏫᎸᎾ
הדורם	10	27	Inner light of inner worlds that connects the connector of souls and receiving and continued to	הֲדוֹרָם	ᎻᎸᎾᎳ
אבימאל	10	28	Head in place of passage continues that leads to the head in the flow of knowledge	אֲבִימָאֵל	ᎯᎻᎽᎳᎹ
ענבל	10	28	in expressing and in the company of and in the system of and in the life stream of	עוֹבֵל	ᎸᎾᎻ
אופר	10	29	A leader who connects the contactor and on a long path of and in part of the rating	אוֹפֵר	ᎹᎾᎽ
יובב	10	29	For opening that connects the connector between and institution of and institution of	יוֹבָב	ᎽᎾᎻ

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			connection		
שרוג	11	20	For the signing of and eating of that connects the connector between and doors	שָׂרוּג	ֿ֛֛֛֚

אריוך	14	1	Leader and eating of and opening that connects the connector between and in authority over	אַרְיֵוֹךְ	𐤀𐤓𐤉𐤅𐤊
כדרלעמר	14	1	in the role of of inner worlds and to receive and in the life stream of that connects the in the expression that connects the connector of souls and is drawn to and to receive	כְּדָרְלָעֹמֶר	𐤊𐤃𐤓𐤋𐤏𐤌𐤓
תדעל	14	1	And to the end of the soul that connects the speech with and as flowing water for	תִּדְעָל	𐤕𐤃𐤏𐤋
ברשע	14	2	In place of and in part of and in the signing of that connects the voice of	בְּרֵשַׁע	𐤁𐤓𐤔𐤏
שמאבר	14	2	In the signing of and continues through that leads to the head and in place of and in part of	שְׁמְאֶבֶר	𐤔𐤌𐤀𐤁𐤓
שנאב	14	2	By signing and with a team that leads to the leader and in the institution of	שְׁנְאָב	𐤔𐤍𐤀𐤁
שדים	14	3	In the signing of of an inner spirit and to the passage through and continues through	שְׁדֵּים	𐤔𐤃𐤉𐤌
זוזים	14	5	Connection and a window that connects the author of souls and a window and discovery and drawn to	זוּזִים	𐤆𐤅𐤆𐤉𐤌
עשתרת	14	5	In speaking with and signing of and ending of and eating of and the sum of	עַשְׁתֹּרֶת	𐤏𐤔𐤕𐤅𐤓𐤕
רפאים	14	5	in part of and a long way of that leads to the head and through and continues through	רְפָאִים	𐤓𐤐𐤀𐤉𐤌
איל	14	6	Leading to the discovery and flow of life	אַיִל	𐤀𐤉𐤋
פארן	14	6	In a long way of that leads to the head and part of and together with the team	פָּארָן	𐤐𐤀𐤓𐤍
שעיר	14	6	By signing of who connects the voice of and passing through and part of	שָׂעִיר	𐤔𐤏𐤉𐤓
עמלקי	14	7	In speaking with and heir of and as water flowing for and at the head of and opening	עֲמָלֵקִי	𐤏𐤌𐤋𐤒𐤉
קדש	14	7	Leads the of inner worlds and the sign of	קָדֵשׁ	𐤒𐤃𐤔
תמר	14	7	And to the end of and successor of and to the eating of	תָּמָר	𐤕𐤌𐤓
אשכל	14	13	Leader and for the signature of and for the authority over and as flowing water for	אֶשְׁכֹּל	𐤀𐤔𐤊𐤋
עברי	14	13	A voice of and in place of and in part of and in transition through	עִבְרִי	𐤏𐤁𐤓𐤉
ענר	14	13	In the voice of and together with the team and part of	עָנֵר	𐤏𐤍𐤓
דן	14	14	Soul and with a ranking team	דָּן	𐤃𐤍
דמשק	14	15	Inner spirit and continues through and in the signing of and as head	דַּמֶּשֶׂק	𐤃𐤌𐤔𐤒

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מלכיצדק	14	18	Heir of and as flowing water for and in the authority of and in the opening and time of of soul and in the head of	מַלְכִּי־צֶדֶק	ᛋᚴᛉᚾᛋᛘᚠ
שלם	14	18	By the signature of and in the flow of and continues through	שָׁלֵם	ᛘᛋᚹ
אליעזר	15	2	Leads in the life stream of to discover in the company of soul connector	אֱלִיעֶזֶר	ᚴᛚᛟᛉᛋᚾ
קיני	15	19	Leads the and in the way of passage through and together with the team	קֵינִי	ᛉᛁᚾᚠ
קנזי	15	19	As a leader and together with the team and a window and a passage through	קֶנְזִי	ᛉᚾᛏᚠ
חתי	15	20	On a strong foundation and with the conclusion of stability	חִתִּי	ᛉᛏᛒ
פרזי	15	20	On a long road of and in part of and window and passage through	פְּרִזִּי	ᛉᚾᛚᚴ
הגר	16	1	Inner light and gates and receiving a kinship rating	הָגָר	ᚴᚾᛉ
מצרית	16	1	Continued to and in the life cycle of and acceptance and disclosure and closure of	מִצְרִית	ᚾᛉᛋᛏᛘ
ישמעאל	16	11	To pass through and in the signature of and continues through that connects the voice of that leads to the head and in the flow of	יִשְׁמָעֵאל	ᛚᛋᛟᛘᛋᚹ
אברהם	17	5	Leader in the system of receiving the inner light that is drawn to him	אַבְרָהָם	ᛘᛒᚾᛋᛋ
שרה	17	15	For the signing of and eating of and essence	שָׂרָה	ᛒᚾᚹ
יצחק	17	17	For the discovery and life cycle of and stability and leads to	יִצְחָק	ᛋᛒᛏᛉ
אלני	18	1	Head and in the flow of and together with the team and transition through	אֶלְנָי	ᛉᚾᛚᚠ
ממרא	18	1	Continues through and continues through and in part of that leads to the head	מַמְרֵא	ᛋᛋᚾᛚᛋ
צוער	19	22	In the life cycle of connecting the soul connector that connects the expression and acceptance	צוֹעַר	ᛋᚾᛟᛏ
צערה	19	23	In the life cycle of connecting the expression and receiving and inner light	צְעָרָה	ᛒᚾᛟᛏ
מואב	19	37	Continues through and uniqueness and in part of and to end and continues through	מוֹאָב	ᛋᛒᚴᛘ
עמון	19	38	In the voice of and continues through the one who connects the one who connects and together with the team	עַמּוֹן	ᛘᛘᛟᚾ
עמי	19	38	In the voice of and continues through the transition through	עַמִּי	ᛉᛘᛟ
גרר	20	1	Doors and in the eating of and for the eating of the rating	גֶּרֶר	ᚹᚹᚾ
אבימלך	20	2	Head in place of passage continues through the flow of power on	אֲבִימֶלֶךְ	ᛏᛚᛘᛒᚴ

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באר שבע	21	14	Instead of leading to the head and part of and in the signing of and in place of connecting the voice of	בְּאֵר שָׁבַע	٩٨٩ ٥٩٧
פיכל	21	22	On a journey of and an opening and authority over and flowing waters for	פִּיכֹל	٧٨٦٦
אשל	21	33	Leader and for the signature of and for the flowing water for	אֶשֶׁל	٧٣٨
מריה	22	2	Continued through and in part of and to the transition through and uniqueness	מֹרִיָּה	٣٦٩٣
קמואל	22	21	leading the and drawn to that connects the connector of souls that leads to leading the and in the life stream of	קְמוּאֵל	٧٨٩٣٩
בתואל	22	22	instead of and to the end that connects the contactor that leads to the head and in the flow of	בְּתוּאֵל	٧٨٩٨٩
פלדש	22	22	In a long way of and in the flow of of inner spirit and in the signing of	פִּלְדָּשׁ	٣٥٧٦
רבקה	22	23	to receive and in the system of and leads the and inner light	רִבְקָה	٣٩٩٩
מעכה	22	24	Heir of who connects in speech with and authority over and essence	מַעֲכָה	٣٨٥٣
ראומה	22	24	To receive that leads to the carrier that connects the connector of souls and drawn to and inner light	רְאוּמָה	٣٣٩٨٩
עפרון	23	8	in the voice of and a long way of and part of that connects the creates a connection and together with the team	עֶפְרוֹן	٣٩٩٦٥
מכפלה	23	9	Heir of and authority on and on the journey of and as flowing waters for and essence	מַכְפֵּלָה	٣٦٧٨٣
נהרים	24	10	Together with the team and uniqueness and part of and to cross a path and continue a path	נַהֲרַיִם	٣٣٩٣٦
בקע	24	22	In the system of and leading the one that connects the in the expression	בֶּקַע	٥٩٩
לבן	24	29	In the life stream of and in the system of and in the society of	לָבָן	٣٩٦
קטורה	25	1	Leads the and in the way of action that connects the connector of souls and receiving and inner light	קְטוּרָה	٣٩٩٥٩
זמרן	25	2	A window team and drawn to and for receiving and for the company of	זִמְרָן	٣٩٣٦
יקשן	25	2	For the opening and at the head of and at the signing of and with a team	יָקְשָׁן	٣٣٩٣
מדין	25	2	Continues through of inner spirit and through and together with the team	מִדְיָן	٣٣٨٣
מדן	25	2	Continuing through an inner spirit and through and together with the team	מָדָן	٣٨٣
לטושם	25	3	As water flowing for and in the action of that connects the connector between and the	לְטוּשִׁם	٣٣٥٦٧

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			signature of and the successor of		
אביעד	25	4	Head in place of passage that connects the voice of inner spirit	אֲבִיעֶד	𐤀𐤏𐤆𐤃𐤊
אלדעה	25	4	Leading in the life stream of inner worlds in expression of inner light	אֶלְדָּעָה	𐤂𐤏𐤀𐤃𐤊
אדבאל	25	13	Head of inner spirit in a place that leads to the head and in the flow	אַדְבְּאֵל	𐤊𐤃𐤁𐤂𐤀𐤊
מבשם	25	13	Continued through and in the place of and in the signing of and continues through	מִבָּשֶׂם	𐤌𐤁𐤔𐤌
נבית	25	13	Together with the team and in place of and through and to the end	נָבִית	𐤍𐤁𐤉𐤕
קדר	25	13	Leads the of inner worlds and acceptance	קֵדָר	𐤒𐤃𐤓
חדד	25	15	Stability of inner worlds of inner worlds	חֲדַד	𐤇𐤃𐤃
נפיש	25	15	Together with the team and on a long road of and through and in the signature of	נָפִישׁ	𐤍𐤐𐤉𐤔
ארמי	25	20	Leader and eating of and successor of and opening	אֲרַמִּי	𐤀𐤓𐤌𐤉
פדן	25	20	In a long way of of inner spirit and together with the team	פַּדָּן	𐤐𐤃𐤍
יעקב	25	26	To open that connects the in speech with and in the head of and in the institution of discovery	יַעֲקֹב	𐤉𐤏𐤒𐤅𐤁
אדום	25	30	Leader of inner worlds that connects souls and continues	אֱדוֹם	𐤀𐤃𐤅𐤌
רחבות	26	22	For receiving and stability and in the system of that connects the connector of souls and in the closing of	רְחֹבוֹת	𐤓𐤇𐤅𐤁𐤅𐤕
אילן	26	34	Head and passage through and in the flow of and together with the team	אֵילָן	𐤀𐤉𐤋𐤍
בארי	26	34	Instead of leading to the head and part of and through	בְּאֵרִי	𐤁𐤀𐤓𐤉
בשמת	26	34	In place of and in the signing of and continues through and to conclude	בָּשְׂמַת	𐤁𐤔𐤌𐤕
חרנה	27	43	On a strong foundation and part of and together with the team and uniqueness	חָרָנָה	𐤇𐤓𐤍𐤄
פדנה	28	2	In a long way of of inner spirit and together with the team and uniqueness	פַּדָּנָה	𐤐𐤃𐤍𐤄
לוז	28	19	In the life stream of that connects the connector of souls and window	לוּז	𐤋𐤅𐤆
רחל	29	6	For acceptance and stability and in the life stream of	רָחֵל	𐤓𐤇𐤋
לאה	29	16	as flowing water for that leads to the leader and essence	לֵאָה	𐤋𐤀𐤄
זלפה	29	24	Water flows through a window and in the stream of life and in the adventure of and inner light.	זִלְפָּה	𐤆𐤋𐤐𐤄
בלהה	29	29	In the system of and in the flow of life of and	בִּלְהָה	𐤁𐤋𐤇𐤄

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			inner light and inner light		
ראובן	29	32	To receive that leads to the carrier that connects the connector of souls and in the system of and in the company of	רְאוּבֵן	
שמעון	29	33	To the signing of and successor of that connects the in speech with that connects the connect between and with the team	שִׁמְעוֹן	
לוי	29	34	As water flows for that connects the connector between and in the opening	לֵוִי	
יהודה	29	35	For discovery and inner light that connects the connector of souls of inner worlds and inner light	יְהוּדָה	
דודאי	30	14	Inner worlds of inner worlds that leads to the leader and for the discovery	דּוּדָאֵי	
דודאים	30	14	Inner worlds of inner worlds that leads to the leader and discovery and is drawn to	דּוּדָאִים	
זבלון	30	20	Window and in the system of and in the life stream of that connects the author of souls and in the company of	זְבֻלוּן	
דינה	30	21	Inner worlds and discovery and in the company of and inner light	דִּינָה	
יוסף	30	24	To pass through a path that connects the contactor and in view of and a long path of	יוֹסֵף	
ישראל	32	29	For the passage through and at the signing of and in the part of that leads to the head and in the flow of. Proximity rating for discovery and sign	יִשְׂרָאֵל	
פניאל	32	31	On a long road of and together with the team and through that leads to the head and in the flow of	פְּנִיאֵל	
פנואל	32	32	In the long way of and together with the team that connects the creates a connection that leads to the head and in the flow of	פְּנוּאֵל	
שעירה	33	14	By signing of who connects the voice of and passing through and part of	שֵׂעִירָה	
סכות	33	17	In looking at and in power that connects the creates a connection and to end	סֻכּוֹת	
סכת	33	17	To notice and in the role of and to close	סֻכַּת	
סכתה	33	17	To notice and in the role of and to close and inner light	סֻכָּתָה	
קשיטה	33	19	at the head of and the signing of and the opening and the operation of and essence	קְשִׁיטָה	
לוזה	35	6	In the life stream of that connects the connector of souls and window and inner light	לוּזָה	
אפרתה	35	16	Leader and in the journey of and eating of and essence of and	אֶפְרָתָה	

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בנימין	35	18	In place of and together with the team and through and continues through and through and together with the team	בְּנְיָמִין	ᖷᘻᖷᘻᖷᘻ
אהליבמה	36	2	Leader and Inner Light in the Stream of Life of Revelation in a System That Continues with Inner Light	אָהֳלִיבָמָה	ᘻᖷᘻᘺᘻᘜᘻᘜᘻ ᘓ
אילון	36	2	Leading and discovery and in the life stream of that connects the author of souls and in the company of	אֵילוֹן	ᘻᖷᘺᘜᘜ
צבעון	36	2	In the life cycle of and in the system of connecting the author of souls in the expression of connecting the author of souls and in the society of	צְבְעוֹן	ᖷᖷᘺᘻᘜᘻ
אליפז	36	4	Leads as flowing water for opening with the team that connects between	אֱלִיפָז	ᘻᖷᘺᖷᘜᘻ
רעואל	36	4	to receive and in the expression and in the expression that connects the connector of souls	רְעוּאֵל	ᖷᘻᘺᘻᘻᘻᖷ
יעיש	36	5	To open that connects the in speech with and to open and to sign of	יְעוּשׁ	ᘻᘻᘺᘻᘻ
יעלם	36	5	For opening that connects you in speech with and as flowing water for and heir of	יַעְלָם	ᘻᘻᘺᘻᘜᘻ
אומר	36	11	A leader who connects the soul connector and drawn to and receiving a rating	אוֹמָר	ᘻᘺᘻᘜᘻ
געתם	36	11	Doors that connect the in speaking with the of and of and the successor of the rating	גַּעְתָּם	ᖷᘻᘺᘻᘻᘻ
צפו	36	11	In the life cycle of and in the adventure of connecting the soul connector	צָפוֹ	ᖷᘻᘺᘻ
קנז	36	11	as a head and together with the team and window	קְנַז	ᖷᘻᘺᘻᘻᘻ
תימן	36	11	To end and to move through and continue through and together with the team	תֵּימָן	ᘻᘻᘺᘻᘻᘻ
עמלק	36	12	In speaking with and successor of and as water flowing for and on the head of	עֲמָלֵק	ᘻᘻᘺᘻᘻᘻ
זרח	36	13	Strong foundation window and acceptance and stability	זֶרַח	ᘻᘻᘺᘻᘻᘻ
נחת	36	13	Together with the team and on a strong foundation and in the end	נַחַת	ᘻᘻᘺᘻᘻᘻ
לוטן	36	20	As water flows for that connects the connector between and in the action of and with a team	לוֹטָן	ᘻᘻᘺᘻᘻᘻ
שובל	36	20	By the signing of the contactor and in place of and in the flow of	שׁוֹבָל	ᘻᘻᘺᘻᘻᘻ
אצר	36	21	Leader and in the time of and eating of	אֱצֶר	ᘻᘻᘺᘻᘻᘻ
דישן	36	21	Inner spirit and passing through and in the signing of and together with the team	דִּישָׁן	ᘻᘻᘺᘻᘻᘻ
דשן	36	21	Inner spirit and in the sealing of and together with the team	דָּשׁוֹן	ᘻᘻᘺᘻᘻᘻ
הימם	36	22	Uniqueness and transition through and	הֵימָם	ᘻᘻᘺᘻᘻᘻ

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			continues through and continues through		
תמנע	36	22	To close and continue to and in the company of that connects the expression	תְּמָנָע	𐤏𐤌𐤍𐤕
אונם	36	23	A leader who connects the contactor and together with the team and continuing through	אוֹנָם	𐤌𐤍𐤀
מנחת	36	23	Continues through and together with the team and on a strong foundation and to the end	מָנַחַת	𐤕𐤇𐤍𐤌
עיבל	36	23	In expression and discovery and the system of and the flow of life of	עֵיבָל	𐤋𐤁𐤉𐤏
עלון	36	23	In the expression and life stream of that connects the connector of souls	עֲלָוָן	𐤍𐤅𐤋𐤏
שפו	36	23	By signing of and a long way of that connects the connecter	שְׁפוֹ	𐤅𐤐𐤔
אשבן	36	26	leader and in the signature of and in the institution of and with the team	אֲשְׁבָּן	𐤍𐤁𐤔𐤀
יתרן	36	26	To open the of and of and to eat of and with a team	יִתְרָן	𐤍𐤓𐤕𐤉
כרן	36	26	By force and part of and together with the team	כָּרָן	𐤍𐤓𐤊
בלהן	36	27	In the system of and in the flow of life of and inner light and in the society of	בִּלְהָן	𐤍𐤄𐤋𐤁
זעון	36	27	A window that connects the in speech with that connects the connector between and with a team	זַעֲוָן	𐤍𐤅𐤏𐤆
עקן	36	27	In speaking with and at the head of and with a team	עָקָן	𐤍𐤒𐤏
ארן	36	28	Leader and eating of and with team	אָרָן	𐤍𐤓𐤀
בעור	36	32	Instead of connecting the voice of connecting the connection and part of.	בְּעוֹר	𐤓𐤅𐤏𐤁
דנהבה	36	32	Inner worlds and in the company of and inner light and in the system of and inner light.	דְּנָהֲבָה	𐤀𐤀𐤄𐤍𐤃
בצרה	36	33	In the system of and the life cycle of and receiving and inner light.	בָּצָרָה	𐤀𐤓𐤑𐤁
חשם	36	34	In an internal order and with the signing of and with the authority of and the conclusion of	חָשָׁם	𐤌𐤔𐤇
תימני	36	34	To end and to move through and continue through and together with the team and to move through	תֵּימָנִי	𐤉𐤌𐤉𐤕
בדד	36	35	In the system of of inner worlds of inner worlds	בְּדַד	𐤃𐤃𐤁
הדד	36	35	Inner light of inner worlds of inner worlds	הֲדַד	𐤃𐤃𐤄
עוית	36	35	In the expression that connects the connector of souls and for the discovery and closure of	עָוִית	𐤕𐤉𐤅𐤏
משרקה	36	36	Heir of and signature of and eating of and	מַשְׂרֵקָה	𐤀𐤒𐤓𐤔𐤍

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			head of and head of essence		
שאול	36	37	For the signature of that leads to the leader that connects the connector between and as flowing water for	שָׁאוּל	ⵣⵢⵜw
עכבור	36	38	In the voice of and through and through and through and through	עַכְבּוֹר	ⵟⵢⵖⵟⵔ
הדר	36	39	Inner light of inner worlds and receiving a rating	הָדַר	ⵟⵟⵒ
מהיטבאל	36	39	Continuing through and uniqueness and through and in the act of and in the place of that leads to the head and in the flow of	מְהֵיטַבְאֵל	ⵜⵖⵟⵔⵒⵣⵒⵢ ⵣ
מטרד	36	39	Continues through and on a part of of inner spirit	מַטְרֵד	ⵟⵟⵔⵔ
פעו	36	39	On a long way of that connects in the voice of that connects creates a connection	פָּעוּ	ⵗⵔⵣ
יתת	36	40	For the passage through and for the end and for the end	יְתֵת	ⵜⵜⵣ
עלוה	36	40	In the expression and life stream of and through and through and through	עַלְוָה	ⵒⵢⵣⵔ
פינן	36	41	On a long road of and through and together with the team and together with the team	פִּינֹן	ⵢⵢⵣⵣ
מגדיאל	36	43	Continued to and gates of inner worlds and discovery that leads to the leader and in the life stream of	מַגְדִּיאֵל	ⵣⵖⵣⵟⵢⵒ
דתינה	37	17	Inner worlds and the closing of and the discovery and in the company of and inner light	דִּתֵּינָה	ⵒⵢⵜⵢⵟ
דתן	37	17	Inner worlds and the closing of and in the company of	דֹּתָן	ⵢⵜⵟ
ישמעאלים	37	25	To pass through and in the signature of and continues through that connects the voice of that leads to the head and in the flow of and to pass through and continues through	יִשְׁמָעֵאלִים	ⵣⵖⵔⵢⵣⵣ ⵢⵢ
מדינים	37	28	Continuing through an inner spirit and through and together with the team and through and continues through	מְדָיָנִים	ⵢⵢⵣⵟⵢⵢ
מדנים	37	36	Continuing through an inner spirit and through and together with the team and through and continues through	מְדָנִים	ⵢⵢⵟⵒⵢ
פוטיפר	37	36	In the journey of connecting the connector between and in the action of opening and in the journey of eating of	פּוֹטִיפַר	ⵟⵣⵖⵔⵣ
חירה	38	1	In a strong foundation and in the passage through and as a part of and uniqueness and inner light	חִירָה	ⵒⵟⵣⵠ
עדלמי	38	1	In the expression of inner worlds and the life stream of and continued to and discovery	עֲדַלָּמִי	ⵣⵢⵣⵔⵖ

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שוע	38	2	To the signature of that connects the author between that connects the in speech with	שׁוּעַ	𐤏𐤗𐤔
ער	38	3	In speaking with and eating of	עֵר	𐤒𐤏
אונן	38	4	A leader who connects the soul connector and in the company of kinship	אוֹנָן	𐤍𐤍𐤀𐤋
כזיב	38	5	superpower and a window and a passage through and in the place of	כְּזִיב	𐤁𐤆𐤆𐤊
שלה	38	5	For the signing of and as flowing water for and the essence	שֵׁלָה	𐤄𐤋𐤔
תמנתה	38	12	To close and continue to and in the company of and to close of and inner light	תִּמְנָתָה	𐤄𐤋𐤍𐤌𐤕
פרץ	38	29	In the adventure of and acceptance and in the life cycle of	פָּרֶץ	𐤑𐤒𐤓
מצרי	39	1	Drawn to and in the life cycle of and	מִצְרִי	𐤉𐤓𐤑𐤌
אן	41	45	Leader and in the company of	אֹן	𐤍𐤀
אסנת	41	45	Leader and seeing of and with the team of the of and of	אָסְנַת	𐤕𐤍𐤎𐤀
פוטי פרע	41	45	In the journey of connecting the connector between and in the action of opening and in the journey of eating of connecting the in talking with	פּוֹטִי פָּרַע	𐤏𐤓𐤐 𐤉𐤈𐤅𐤐
צפנת פענח	41	45	In the life cycle of and in the adventure of and in the company of and in the closure of and in the adventure of that connects the expression and in the company of and stability	צָפְנַת פַּעְנֵחַ	𐤇𐤏𐤐 𐤕𐤍𐤐𐤑
מנשה	41	51	Continues through and together with the team and in the signing of and uniqueness	מְנַשֶּׁה	𐤄𐤔𐤍𐤌
אפרים	41	52	Leader and in the journey of and to eat of and to open and successor of	אֶפְרַיִם	𐤌𐤉𐤓𐤐𐤀
גשן	45	10	Openings and in the signing of and together with the team	גֹּשֶׁן	𐤍𐤔𐤂
חצרן	46	9	In the inner order and in the time of and eating of and with team	חֶצְרֹן	𐤍𐤓𐤑𐤇
כרמי	46	9	By force and by part of and continues through and through	כַּרְמִי	𐤉𐤌𐤓𐤁
פלוא	46	9	In a long way of and in the flow of that connects the creates a connection that leads to the head	פַּלּוּא	𐤀𐤅𐤋𐤐
אהד	46	10	Head and Uniqueness of Inner Spirit	אֹהַד	𐤃𐤄𐤀
יכין	46	10	To pass through and to pass through and in the power that connects the contactor	יָכִין	𐤍𐤊𐤉

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ימואל	46	10	For the opening and successor of that connects the connector between that leads to the leader and as flowing water for	יְמוּאֵל	۷۴۲۷۶
גרשון	46	11	Doors and eating of and signing of that connects the connector between and with the team	גֵּרְשׁוֹן	۶۲۷۹۱
מרדי	46	11	continues through and in part of and in part of and in the passage through	מָרְדִי	۶۹۹۶
קהת	46	11	Leads the inner light and the closure of	קְהָת	۴۶۹
חמול	46	12	in a strong foundation and continues through that connects the creates a connection and in the flow of	חֲמוּל	۷۲۶۸
יוב	46	13	For opening that connects the connector between and institution of souls	יוֹב	۶۲۶
פוה	46	13	In a long way of that connects the creates a connection and uniqueness	פָּוָה	۶۲۶
שמרן	46	13	By signing and continuing through and part of and together with the team	שִׁמְרֹן	۶۹۶۷
תולע	46	13	And to the end of the connector between and as flowing water for that connects the in speech with	תּוֹלָע	۰۷۲۴
יחלאל	46	14	For opening and internal order and as flowing water for that leads to the leader and as flowing water for	יַחְלְאֵל	۷۴۷۸۶
סרד	46	14	in the look at and in part of the inner spirit	סָרֶד	۹۹۴
אצבן	46	16	Leader and in time of and institution of and with team	אָצְבֹּן	۶۶۴۴
חגי	46	16	Strong foundation stability and gates and discovery	חַגִּי	۲۶۸
צפיון	46	16	In the life cycle of and in the adventure of and discovery that connects the soul connector and in the company of	צְפִיוֹן	۶۲۶۶۴
שוני	46	16	By the signing of the contactor and together with the team and through	שׁוּנִי	۶۲۲۷
בריעה	46	17	in place of and in part of and to pass through that connects the voice of and uniqueness	בְּרִיעָה	۶۰۶۹۹
חבר	46	17	On a strong foundation and in place of and in part of stability and in the system	חֶבֶר	۹۹۸
ישוה	46	17	To pass through and in the signature of the one who connects the one who creates the connection and unique	יִשְׁוָה	۶۲۷۶
ישוי	46	17	To pass through and in the signature of the one who connects the one who creates the connection and in the passage of	יִשְׁוִי	۶۲۷۶
מלכיאל	46	17	Continued to and in the life stream of and in the role of and discovery that leads to and in	מַלְכִּיאֵל	۷۴۶۶۷۷

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			the life stream of		
שרח	46	17	In the signing of and part of and on a strong foundation	שָׂרַח	𐤔𐤓𐤇
אשבל	46	21	leader and in the signature of and in the institution of and as flowing water for	אַשְׁבֵּל	𐤀𐤔𐤁𐤋
גרא	46	21	Doors and in the eating of that leads to the leader	גָּרָא	𐤂𐤓𐤀
נעמן	46	21	Together with the team that connects the in the voice of and continues through and together with the team	נַעֲמַן	𐤍𐤏𐤌𐤍
יחצאל	46	24	For an opening and in an internal order and in time of that leads to the leader and as flowing water for	יַחְצְאֵל	𐤉𐤇𐤑𐤀𐤋
גשנה	46	28	Gates and a sign of and in the company of and inner light	גֹּשְׁנָה	𐤂𐤔𐤍𐤄
רעמסס	47	11	to eat that connects the in speaking with and heir of and seeing of and seeing of.	רַעְמְסֵס	𐤓𐤏𐤌𐤎𐤎
אפרת	48	7	Leader and in the journey of and eating of and eating of and eating of	אֶפְרָת	𐤀𐤐𐤓𐤕
שילה	49	10	To the sign of and the discovery and in the flow of life of and inner light	שִׁילֹה	𐤔𐤉𐤋𐤄
אטד	50	10	Leader and in the way of action of inner worlds	אָטָד	𐤀𐤈𐤃

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Appendix No. 3 – Verbs

Explanation

Below is a list of verbs from the collection of words. When it comes to verbs in the Book of Genesis, the verbs are actually presented according to the Masoretic punctuation. Thus, in this respect, the attribution of the punctuation to the word refers mainly to its context in the sentence. Therefore, in the same sense, the verb may be. That is, the punctuation was dropped from a particular word to a verb, and the verb is attributed to the grammatical system created by Rabbinic Judaism based specifically on the Hebrew of the Mishnah and not on the Hebrew of the Bible. Therefore, it is possible that certain words may be perceived as verbs according to the perception of grammar but are not verbs from the perception of the Bible.

Verb table

In the Bible	chapter	verse	Meaning of words	Dotted with sages	Ancient writing
ברא	1	1	In the system of and leading to the leader.	בָּרָא	𐤁𐤓𐤀
מרחפת	1	2	Continued through and in part of and on a strong foundation and a long way of and to the end	מְרַחֶפֶת	𐤌𐤓𐤇𐤐𐤕
יאמר	1	3	For the passage through that leads to the head and continues through and in part of that continues to and for receiving	וַיֹּאמֶר	𐤅𐤉𐤀𐤌𐤓
יבדל	1	4	Passage through to the discovery and in the system of of inner worlds and in the stream of life of	יַבְדֵּל	𐤉𐤁𐤃𐤋
ירא	1	4	For the passage through and as a part of that leads to the head	יְרֵא-	𐤉𐤓𐤀
מבדיל	1	6	Continued to and in the system of of inner worlds and discovery and in the life stream of	מַבְדִּיל	𐤌𐤁𐤃𐤉𐤋
יקוו	1	9	For the passage through and as a head	יִקָּווּ	𐤉𐤒𐤅𐤅

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			that connects the connecter that connects the connecter		
מזרינע	1	11	Continues through and a window and in part of and through a passage that connects the voice of	מַזְרֵיעַ	٥٧٩٦٧
תדשא	1	11	To the closure of the inner worlds and a sign of that leads to the lead	תְּדַשֵּׁא	٤٧٨٩
תוצא	1	12	To the end that connects the creates a connection and in moments that leads to the head	תּוֹצֵא	٤٣٦٩
גדל	1	15	Gates of inner worlds and in the life stream of	גָּדַל	٧٨٦
יתן	1	17	To pass through and to the end and together with the team	יִתֵּן	٦٩٧
יעופף	1	20	To pass through a path that connects the voice of that connects the creates a connection and by a long way of and by a long way of	יְעוֹפֵף	٦٦٩٥٧
ישרצו	1	20	To pass through and in the signing of and in part of and at the moment that connects the contactor	יִשְׁרְצוּ	٦٣٩٧٧
ירא	1	21	To pass through and in place of and in part of that leads to the head	יְבָרֵא	٤٩٨٧
ירך	1	22	To pass through and in place of and in part of and in a superpower	יְבָרֵךְ	٩٨٨٧
ירב	1	22	To pass through and part of and instead of	יְרֵב	٨٨٧
מלאו	1	22	Continues through and in the flow of which leads to the head that connects the contactor	מִלְאוּ	٦٤٧٩
פרו	1	22	On a journey of and eating of that connects the connector between	פְּרוּ	٦٩٦
רבו	1	22	in part of and in place of that connects the creates a connection	רְבוּ	٦٨٨
ירדו	1	26	To discover and receive inner worlds that connects the connector of souls	יִרְדוּ	٦٨٨٧
נעשה	1	26	Together with the team that connects the voice of and in the signature of and	נַעֲשֶׂה	٣٥٥٩

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			uniqueness		
רדו	1	28	In part of of inner spirit that connects the connector	רְדֹּוּ	𐤓𐤃𐤅
ישבת	2	2	To the discovery and sign of and in the system of and to close	יִשְׁבֹּת	𐤉𐤔𐤁𐤕
יקדש	2	3	For the discovery and leads the of inner worlds and a sign of	יְקַדֵּשׁ	𐤉𐤒𐤃𐤔
הבראם	2	4	Uniqueness and in place of and part of that leads to the head and continues through	הִבְּרָאָם	𐤄𐤁𐤓𐤀𐤌
המטיר	2	5	Uniqueness and continuation through inner light and continued to and through action and discovery and acceptance	הַמְטִיר	𐤄𐤌𐤈𐤉𐤓
יצמח	2	5	For the discovery and the life cycle of and continues to and stability	יְצַמַּח	𐤉𐤑𐤌𐤇
עבד	2	5	In the expression and system of of inner worlds	עָבַד	𐤏𐤁𐤃
השקה	2	6	Inner light and the sign of and leads the and inner light	הִשְׁקָה	𐤄𐤔𐤒𐤄
יעלה	2	6	To discover that connects the in expression and the flow of life of and inner light	יַעֲלֶה	𐤉𐤏𐤋𐤄
ייצר	2	7	To discover and to discover and in the life cycle of and to receive	יְיֻצָר	𐤉𐤉𐤑𐤓
יפח	2	7	To move through and a long way of and on a strong foundation	יִפַּח	𐤉𐤐𐤇
יטע	2	8	To pass through and in the act of that connects the voice of	יִטַּע	𐤉𐤈𐤏
יצר	2	8	For the discovery and the life cycle of and receives	יָצַר	𐤉𐤑𐤓
ישם	2	8	To pass through and in the signature of and continues through	יָשֵׂם	𐤉𐤔𐤌
השקות	2	10	Uniqueness and in the sealing of Inner light and the sign of and leads the that connects the connector of souls and the closing of	הַשְׁקוֹת	𐤄𐤔𐤒𐤅𐤕

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יצא	2	10	For the discovery and life cycle of leading to the leader	יֹצֵא	𐤊𐤑𐤆
סבב	2	11	in view of and in place of and in place of	סֹבֵב	𐤎𐤎𐤇
יקח	2	15	For the passage through and as a head and strong foundation	יִקַּח	𐤁𐤐𐤆
עבדה	2	15	In the expression and system of of inner worlds and inner light	עֲבָדָה	𐤃𐤏𐤎𐤏
שמרה	2	15	By signing and continuing through and part of and by special	שָׁמְרָה	𐤃𐤗𐤔𐤔
אכל	2	16	A path-mapper in the life stream of	אֹכֵל	𐤋𐤊𐤀
יצו	2	16	For the discovery and life cycle of that connects the author of souls	יְצַוֶּה	𐤊𐤑𐤆
תאכל	2	16	To the end that leads to the head and in a superpower and in the flow of	תֹּאכֵל	𐤋𐤊𐤀𐤕
אכלך	2	17	Leader in the role of In the life stream of	אָכַלְךָ	𐤊𐤋𐤊𐤀
תמות	2	17	To close and continue to that connects the connector of souls and to close of	תָּמוּת	𐤕𐤔𐤍𐤕
יבא	2	19	Discovery and in the system of that leads to the leader.	יָבֹא	𐤀𐤂𐤉
קרא	2	19	Leading the and receiving that leads to the leading	קָרָא	𐤀𐤓𐤒
ראות	2	19	To receive that leads to the carrier that connects the connector of souls and to the closure of	רְאוֹת	𐤕𐤔𐤀𐤓
יישן	2	21	To pass through and to pass through and in the signing of and together with the team	יְיֵשֵׁן	𐤍𐤗𐤉𐤉
יסגר	2	21	To cross through and in view of and openings and in part of	יִסְגֹּר	𐤓𐤎𐤁𐤉
יפל	2	21	To discover and in the adventure of and in the life stream of.	יִפֹּל	𐤋𐤐𐤉
תיתנה	2	21	To end and to pass through and to end and together with the team and uniqueness	תִּתְּנֶהָ	𐤄𐤍𐤕𐤉𐤕

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יבאה	2	22	For the discovery and in the system of that leads to the leader and inner light	יְבֹאָהּ	𐤉𐤁𐤀𐤄
יבן	2	22	To the passage through and in place of and together with the team	יְבָנְךָ	𐤉𐤁𐤍𐤊
לקחה	2	23	In the life stream of and leads the and stability and inner light	לֻקְחָה	𐤋𐤒𐤇𐤄
דבק	2	24	Inner worlds and in the system of and leading the	דָּבָק	𐤃𐤁𐤒
יעזב	2	24	To pass through a path that connects the voice of and a window and in place of	יַעְזָבְ֫	𐤉𐤏𐤆𐤁
תבששו	2	25	To close and in the system of and sign of and sign of that connects the connector of souls	תְּבֻשַּׁשׁוּ	𐤕𐤁𐤔𐤔𐤅
אמר	3	1	Leader and continues through and in the life cycle of that leads to the leader	אֲמַר	𐤀𐤌𐤓
נאכל	3	2	With a team that leads to the leader and to the authority above and as flowing water for	נֹאכֵל	𐤍𐤀𐤊𐤋
תאמר	3	2	To the end that leads to the head and continues through and in part of	תֹּאמֶר	𐤕𐤀𐤌𐤓
תגעו	3	3	To the closing of and gates that connects the expression that connects the author of souls	תִּגְּעוּ	𐤕𐤂𐤏𐤅
תמתון	3	3	To the closing of and continuing to and in the closing of that connects the connector of souls and in the company of	תְּמַתְּוּן	𐤕𐤌𐤕𐤅𐤍
אכלכם	3	5	Leader in the role of In the life stream of attracted to	אֲכָלְכֶם	𐤀𐤊𐤋𐤊𐤌
נפקחו	3	5	Together with the team and on a long journey of and as a leader and on a strong foundation that connects the contactor	נִפָּקְחוּ	𐤍𐤐𐤒𐤇𐤅
השכיל	3	6	Essence and in the sealing of and in the power of and in the passage through and in the flow of.	הַשְׂכִּיל	𐤄𐤔𐤊𐤉𐤋
תקח	3	6	to the closing of and leads to and	תִּקַּח	𐤕𐤒𐤇

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			stability		
תרא	3	6	To close and receive that leads to the one that connects	תֵּרֶא	𐤕𐤓𐤀
תתן	3	6	To end and to end and together with the team	תִּתֵּן	𐤕𐤕𐤍
ידעו	3	7	To discover inner worlds that connects the in expression that connects the connector of souls	יֵדְעוּ	𐤉𐤃𐤏𐤅
יתפרו	3	7	To pass through and to end and on a long road of and in part of that connects the creates a connection	יִתְפְּרוּ	𐤉𐤕𐤐𐤓𐤅
ישמעו	3	8	To pass through and by signing of and continuing through that connects the voice of that connects the creates a contact	יִשְׁמְעוּ	𐤉𐤔𐤌𐤏𐤅
יתחבא	3	8	For a passage through and to the end and on a strong foundation and in place of that leads to the head	יִתְחַבֵּא	𐤉𐤕𐤇𐤁𐤀
מתהלך	3	8	Continues to and to the closing of and the inner light and in the life stream of and in the role of	מִתְהַלֵּךְ	𐤌𐤕𐤄𐤋𐤊
אחבא	3	10	Head and a strong foundation in a place that leads to the head of the rating	אֶחָבֵא	𐤀𐤇𐤁𐤀
אירא	3	10	Head and passage through and in part of that leads to the head	אִירָא	𐤀𐤉𐤓𐤀
הגיד	3	11	Inner light and gates and the discovery of inner worlds	הִגִּיד	𐤄𐤂𐤉𐤃
צויתיך	3	11	In the life cycle of the one who connects the soul and the discovery and closure of and the discovery and in the role of	צִוִּיתִיךְ	𐤑𐤅𐤉𐤕𐤉𐤊
נתנה	3	12	In the company of and to the closing of and in the company of and inner light	נָתְנָה	𐤍𐤕𐤍𐤄
נתתה	3	12	In the company of and to the closing of and to the closing of and inner light	נָתַתָּה	𐤍𐤕𐤕𐤄
השיאני	3	13	Uniqueness and in the signing of and in	הִשִּׂיאַנִי	𐤄𐤔𐤉𐤀𐤍𐤉

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			the passage through that leads to the head and together with the team and in the passage through to the discovery that leads		
עשית	3	13	In the voice of and under the signature of and through and to conclude	עָשֵׂית	ꠟꠔꠋ
תלך	3	14	For the closure of and in the life stream of and in the role of	תֵלֵךְ	ꠔꠇꠟ
אשית	3	15	Fire and in the sealing of and for the passage through and for the conclusion	אֶשְׁית	ꠟꠔꠋ
ישופך	3	15	To pass through and in the signature of the one who connects the one who creates the connection and in the long way of and by force	יְשׁוּפְךָ	ꠚꠇꠔꠋ
תשופנו	3	15	To close and to mark the one who connects the one who connects souls and in the adventure of and in the company of the one who connects the one who connects souls	תְּשׁוּפֶנּוּ	ꠔꠇꠔꠋ
ארבה	3	16	Leader and to receive and in the system of and inner light	אַרְבֶּה	ꠀꠇꠔꠋ
ימשל	3	16	For opening and successor of and in the signing of and as flowing water for	יִמְשָׁל	ꠚꠋꠔꠇ
עצבונך	3	16	In the expression and life cycle of and in the system of that connects the author of souls and in the society of and in the role of	עִצָּבוֹנֵךְ	ꠟꠔꠇꠟꠋ
תלדי	3	16	For the closure of and in the life stream of of inner worlds and in the discovery	תֵּלְדִי	ꠔꠇꠟꠔ
תשוקתך	3	16	To conclude and to sign the one who connects the one who connects and as head and to conclude and to power over	תְּשׁוּקָתֵךְ	ꠔꠇꠋꠔꠋ

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שמעת	3	17	By signing and continuing through a way that connects the voice of and to the end	שָׁמַעְתָּ֨	ת֣עמש
תצמיח	3	18	and to the end of and in time of and successor of and to the opening and internal order	תַּצְמִ֤יחַ	חימצת
לקחת	3	19	In the flow of life of and leads the and stability and closure of	לַקָּחְתָּ֙	תחקל
שובך	3	19	By the signing of the contactor and in place of and by force	שִׁוּבְךָ֙	ךבוש
תשוב	3	19	To the closing of and in the sign of that connects the connector of souls and in the system of	תָּשׁ֣וּב	בושת
ילבשם	3	21	For passage through and in the flow of and in place of and in the sealing of and continues through	יַלְבִּשֵׁ֔ם	משבלי
לקח	3	22	In the life stream of and leads the and stability	לָקַ֖חְ	חקל
ישלחהו	3	23	To pass through and in the sealing of and in the flow of and in a strong foundation and uniqueness that connects the creator of the connection	יְשַׁלְּחֶ֥הּוּ	והחלשי
יגרש	3	24	For passage through and openings and in part of and in the sealing of	יְגָרֵ֑שׁ	שרגי
ישכן	3	24	For the passage through and the signing of and by a higher power and together with the team	יִשְׁכָּ֣ן	נכשי
מתהפכת	3	24	Continues to and to the closing of and the inner light and in the adventure of and in the role of and to the closing of	מִתְהַפֶּכֶת	תכפהתמ
שמר	3	24	By signing and continuing through and part of	שָׁמֹ֔ר	רמש
קניתי	4	1	As a leader and together with the team and a passage through and to the end and a passage through	קָנִ֥יתִי	יתינק

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תהר	4	1	To the closure of an inner light and to the acceptance	תַּהַרֹ	𐤓𐤇𐤕
תלד	4	1	For the closure of and in the life stream of of inner worlds	תֶּלֶד	𐤃𐤋𐤕
רעה	4	2	to receive and in the expression and inner light	רַעֵה	𐤇𐤏𐤓
הביא	4	4	Uniqueness and in place of and passage through that leads to the head	הֲבֵיא	𐤀𐤉𐤁𐤇
יחר	4	5	For a passage through and on a strong foundation and in part of	יְחַר	𐤓𐤇𐤉
יפלו	4	5	To discover and in the adventure of and in the life stream of that connects the soul connector	יְפַלּוּ	𐤅𐤋𐤐𐤉
שעה	4	5	By signing of who connects the voice of and uniqueness	שְׁעֵה	𐤇𐤏𐤔
חרה	4	6	Stability and the acceptance of the inner light	חֲרֵה	𐤄𐤓𐤇
רבץ	4	7	to receive and in the system of and in the life cycle of	רֹבֵץ	𐤑𐤁𐤓
שאת	4	7	For the sign of that leads to the leader and in the closing of	שְׂאֵת	𐤕𐤀𐤔
תיטיב	4	7	To end and transition through and in the act of and transition through and in place of	תֵּיטִיבֹ	𐤁𐤉𐤈𐤕
תמשל	4	7	To the end of and continuing through and in the sealing of and in the flow of	תִּמְשָׁל	𐤋𐤔𐤍𐤕
תשוקתו	4	7	To conclude and to sign the one who connects the one who connects and as head and to conclude the one who connects the one who connects	תְּשׁוּקָתוֹ	𐤅𐤕𐤒𐤅𐤔𐤕
יהרגנו	4	8	For opening and essence and eating of doors and with a team that connects the connector between connector of souls	יַהַרְגֵהוּ	𐤆𐤄𐤓𐤂𐤄𐤉
יקם	4	8	To cross a path and as a leader and continue a path	יָקֻם	𐤌𐤒𐤉

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ידעתי	4	9	For the discovery of inner worlds that connects the expression and closure of and for the discovery	יָדַעְתִּי	ᖷᐧᑐᐱᖷ
צעקים	4	10	In the life cycle of that connects the in the expression and leads the and discovery and continues to	צֹעֲקִים	ᖽᐧᖷᑭᖽ
פצתה	4	11	On an adventure of and in the life cycle of and closure of and inner light	פָּצָתָה	ᖵᐧᖽᑐᖷ
נד	4	12	In the company of inner worlds	נָד	ᑏᖵ
נע	4	12	In the company of that connects the in the expression	נָע	ᑏᖽ
תהיה	4	12	For the closure of an inner light and to the discovery of an inner light	תְּהֶיָה	ᖷᐧᖷᖷᐧᖷ
תעבד	4	12	To end that connects the voice of and in place of of inner spirit	תַּעֲבֹד	ᖷᐧᑐᖷᐧᖷ
אסתר	4	14	Leading and discerning in and in the closure of and in the acceptance	אֶסְתֵּר	ᖵᐧᖷᖵᖷ
גרשת	4	14	Gates and receiving and sign of and closing of	גֵּרַשְׁתִּ	ᖷᐧᖵᖷᐧᖷ
יהרגני	4	14	For opening and essence and eating of doors and with a team that connects the connector between connector of souls	יְהַרְגֵנִי	ᖷᐧᖷᖵᖷᐧᖷ
מצאי	4	14	Continued to and in the life cycle of leading to the leader and the discovery	מֹצְאַי	ᖷᐧᖽᑐᖷ
מצאו	4	15	Continues to and in the life cycle of that leads To the leader who connects the connector of souls	מֹצְאָו	ᖷᐧᖽᑐᖷ
ישב	4	16	To pass through and in the signing of and in place of	יֵשֶׁב	ᖷᐧᖷᖵ
בנה	4	17	Instead of and together with the team and uniqueness	בָּנָה	ᖷᐧᑏᖷ
בנו	4	17	Instead of and together with the team that connects the contactor	בָּנָו	ᖷᐧᑏᖷ

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יולד	4	18	For the discovery that connects the soul connector and in the life stream of of inner worlds	יְוַלֵּד	𐤉𐤅𐤋𐤃
תפש	4	21	To the end and a long way of and in the sealing of	תֹּפֵשׂ	𐤕𐤐𐤔
חרש	4	22	On a strong foundation and part of and in the signing of	חֹרֵשׁ	𐤇𐤓𐤔
לטש	4	22	As water flowing for and in the action of and the signature of	לֹטֵשׁ	𐤋𐤈𐤔
אמרתי	4	23	Leading and continuing to and receiving and closing of and discovery	אָמַרְתִּי	𐤀𐤌𐤓𐤕𐤉
האזנה	4	23	Inner light that leads to the leader and a window and in the company of and inner light.	הַאֲזִנָה	𐤄𐤀𐤆𐤍𐤄
הרגתי	4	23	Essence and eating of doors and to the end of and opening of uniqueness and in part of	הָרַגְתִּי	𐤄𐤓𐤂𐤕𐤉
חברתי	4	23	In the internal order and institution of stability and in the system of and acceptance and closure of and discovery	חִבַּרְתִּי	𐤇𐤁𐤓𐤕𐤉
שמען	4	23	By signing and continuing through that connects the voice of and together with the team	שְׁמַעַן	𐤔𐤌𐤏𐤍
בראם	5	2	In place of and in part of that leads to the head and continues through	בְּרָאֵם	𐤁𐤓𐤀𐤌
אחרי	5	4	Head and strong foundation and in part of and crossing the path	אַחֲרֵי	𐤀𐤇𐤓𐤉
הולידו	5	4	Inner light that connects the author of souls and the life stream of inner worlds and the discovery of inner worlds that connects the author of souls	הוֹלִידָו	𐤄𐤅𐤋𐤉𐤃𐤅
ימת	5	5	For the discovery and continued to and the closure of	יָמֹת	𐤉𐤌𐤕
יתהלך	5	22	For the discovery and closure of and inner light and in the flow of life of and in the role of	יִתְהַלֵּךְ	𐤉𐤕𐤄𐤋𐤊

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ינחמנו	5	29	For the passage through and together with the team and on a strong foundation and continues through and together with the team that connects the contactor	יְנַחֲמֵנוּ	ֿֿֿ֯֯֯

משחיתם	6	13	Continues through and with the signing of and on a strong foundation and through and to the end and continues through	מַשְׁחִיתָם	𐤌𐤔𐤇𐤉𐤕𐤌
כפרת	6	14	in the role of and in the adventure of and to accept and to close	כָּפַרְתָּ	𐤊𐤐𐤓𐤕
תעשה	6	14	To the end that connects the voice of and in the sealing of and uniqueness	תְּעָשֶׂה	𐤕𐤏𐤔𐤄
תכלה	6	16	To close of and in the role of and in the life stream of and inner light	תְּכַלֶּנָּה	𐤕𐤊𐤋𐤍𐤄
תשים	6	16	To conclude and to sign and to pass through and continue through	תְּשִׂים	𐤕𐤔𐤌
יגוע	6	17	To discover and gates that connects the connector of souls and in the company of	יִגְוַע	𐤉𐤂𐤅𐤏
מביא	6	17	Continued to and in the system of and for the discovery that leads to the leader	מֵבִיא	𐤌𐤁𐤉𐤀
שחת	6	17	To the sign of and stability and closure of	שַׁחֵת	𐤔𐤇𐤕
הקמתי	6	18	essence and head of and heir of and the opening of uniqueness	הֲקִמֹתִי	𐤄𐤒𐤌𐤕𐤉
החית	6	19	Essence and internal order and an opening of the of and of the proximity rating	הַחַיִת	𐤄𐤇𐤉𐤕
יהיו	6	19	For passage through and uniqueness and passage through that connects the creates a connection	יִהְיוּ	𐤉𐤄𐤉𐤅
אספת	6	21	Leading and discerning in and in the adventure of and in the closure of	אֲסַפְתָּ	𐤀𐤎𐤐𐤕
יאכל	6	21	Opening that leads to the leader and in authority and flowing water for the flow of	יֵאָכֵל	𐤉𐤀𐤊𐤋
קח	6	21	Leads the and stability	קַח	𐤒𐤇
צוה	6	22	In the life cycle of the one who connects the soul and inner light	צִוָּה	𐤑𐤅𐤄
צוהו	7	5	In the life cycle of the one who connects the soul and inner light that connects the	צִוָּהוּ	𐤑𐤅𐤄𐤅

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			soul		
נבקעו	7	11	in the company of and in the system of and leading the one who connects the in the expression that connects the connector of souls	נִבָּקְעוּ	५०फ७५
נפתחו	7	11	Together with the team and a long way of and to the end and on a strong foundation that connects the creates a connection	נִפָּתְּחוּ	५ब+७५
ירבו	7	17	To pass through and part of and instead of that connects the contactor	יִרְבּוּ	५७५ז
ישאו	7	17	To open and sign of that leads to the leader that connects the connector between	יִשְּׂאוּ	५ऋwז
תרם	7	17	To end and part of and continues through	תָּרֻם	७५+
יגברו	7	18	To open and doors and in the institution of and to eat of that connects the connector between	יִגְבְּרוּ	५५७१ז
גברו	7	19	Gates and in the system of and receiving that connects the connector of souls rating	גָּבְרוּ	५५७१
יכסו	7	19	For passing through and by power and by looking at that connects the creates a connection	יְכַסּוּ	५ब४ז
ימחו	7	23	For the discovery and continues to and stability that connects the connector of souls	יְמָחֻוּ	५ब७ז
ישאר	7	23	To open and in the signing of that which leads to the leader and in the eating of	יִשָּׁאֵר	९ऋwז
יזכר	8	1	For discovery and window and in the role of and receiving	יִזָּכֵר	९४८ז
יעבר	8	1	To pass through a path that connects the voice of and instead of and in part of	יַעֲבֵר	९७०ז
ישכו	8	1	For the passage through and the signing of and by a higher power that connects the contactor	יִשְׁכְּבוּ	५४wז
יכלא	8	2	Passing through and by power and by	יְכֻלָּא	ऋ८४ז

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			flow of that leads to the head of life		
יסכרו	8	2	To discover and discern in and in the role of and receive that connects the soul connector	יְסַכְּרוּ	५९५ॾ२
יחסרו	8	3	For an opening and in an internal order and seeing of and eating of that connects the connector between	יַחְסְרוּ	५९ॾ४२
ישבו	8	3	To pass through and in the signing of and in place of that which connects the contactor	יָשָׁבוּ	५७ש२
נראו	8	5	together with the team and part of that leads to the head that connects the one who creates a connection	נָרְאוּ	५८९७
יצוא	8	7	For the discovery and life cycle of that connects the author of souls that leads to the lead	יָצוֹא	८५४२
תשב	8	9	To the end and in the sealing of and in the place of	תָּשָׁב	७ש+
יסף	8	10	To pass through and look at and in a long way of	יָסַף	ղॾ२
שלח	8	10	In the signing of and in the flow of and on a strong foundation	שָׁלַח	४८ש
תבא	8	11	To the end and in place of the one that leads to the head	תָּבֹא	८७+
יספה	8	12	To pass through and look at and on a long way of and uniqueness	יָסְפָּה	३ղॾ२
חרבו	8	13	In the inner order and the eating of and the institution of that connects the connector between	חָרְבוּ	५७९४
יסר	8	13	To open and see and eat of	יָסַר	९ॾ२
צא	8	16	In the life cycle of that leads to the leader	צֵא	८२
הוצא	8	17	Inner light that connects the connector of souls and in the life cycle of that leads to the lead	הוֹצִא	८२५३
שרצו	8	17	For the sign of and receiving and the life cycle of that connects the connector of	שָׁרְצוּ	५२९ש

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			souls		
יצאו	8	19	For the discovery and life cycle of leading to the leader that connects the connector of souls	יָצָאוּ	𐤉𐤑𐤀𐤅
אסף	8	21	Leading and discerning in and in the adventure of	אָסְפִ֫	𐤀𐤎𐤐
הכות	8	21	Uniqueness and power that connects the contactor and to the end. Proximity rating	הַכָּוֹת	𐤄𐤊𐤅𐤕
קלל	8	21	Leads the and in the life stream of and in the life stream of	קַלֵּל	𐤒𐤋𐤋
מוראכם	9	2	Continues to that connects the connector of souls and acceptance that leads to the leader and in the role of and continues to.	מוֹרַאֲכֶם	𐤌𐤅𐤓𐤀𐤊𐤌
נתנו	9	2	Together with the team and to the end and together with the team that connects the contactor	נְתָנוּ	𐤍𐤕𐤍𐤅
תרמש	9	2	To end and part of and continues through and in the signing of	תִּרְמָשׂ	𐤕𐤓𐤌𐤔
תאכלו	9	4	To the end that leads to the head and in a superpower and in the flow of that connects the connecter	תֹּאכְלוּ	𐤕𐤀𐤊𐤋𐤅
אדרש	9	5	Leader of inner worlds and receiving a sign of ranking	אֶדְרֹשׁ	𐤀𐤃𐤓𐤔
אדרשנו	9	5	Leader of inner worlds for receiving a sign of and in the society that connects souls	אֶדְרְשֶׁנּוּ	𐤀𐤃𐤓𐤔𐤍𐤅
ישפך	9	6	To pass through and by signing of and by a long way of and by force on	יִשְׁפֹּךְ	𐤉𐤔𐤐𐤊
שפך	9	6	To the signing of and in the long way of and in the power of	שֹׁפֵךְ	𐤔𐤐𐤊
מקים	9	9	Continues through and as a head and as a passage through and continues through	מֲקִים	𐤌𐤒𐤉𐤌

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יכרת	9	11	For opening and authority over and eating of for the end of the passage	יִכָּרֵת	۲۹۲۷
נתן	9	12	Together with the team and to the end and together with the team	נִתַּן	۶۲۶
נתתי	9	13	Together with the team and to the end and to the end and through	נָתַתִּי	۷۲۲۶
נראתה	9	14	in the company of and acceptance that leads to the leader and closure of and inner light	נִרְאָתָה	۳۲۴۹۶
זכרתי	9	15	Authority over a window and in the role of and for receiving and for closing and for discovering	זָכַרְתִּי	۷۲۹۲۷
יהיה	9	15	For passage through and uniqueness and passage through and uniqueness	יִהְיֶה	۳۷۳۷
ראיתיה	9	16	On the part of a lead to the head and to cross through and to end and to cross through and to be unique	רְאִיתִיהָ	۳۷۲۷۴۹
יצאים	9	18	For the passage through and moments that lead to the head and the passage through and continues through	יְצָאִים	۶۷۴۲۷
נפצה	9	19	In the company of and in the adventure of and in the cycle of life of and inner light	נָפְצָה	۳۲۷۶
ישכר	9	21	To pass through and in the sealing of and in the power of and in part of	יִשָּׂכָר	۹۶۳۷
ישת	9	21	To pass through and in the signing of and to conclude	יֶשֶׁת	۲۳۷
יתגל	9	21	For a passage through and to the end and openings and in the flow of	יִתְגַּל	۷۶۲۷
יגד	9	22	To open and doors of soul	יַגֵּד	۹۶۷
ישבתו	9	22	To the discovery and sign of and in the system of and to close that connects the connector of souls	יִשְׁבְּתוּ	۶۲۹۳۷

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ילכו	9	23	To open and as water flows for and with authority over that connects the connector between	יֵלְכוּ	ϟϗϛ
ישינו	9	23	For the passage through and the signing of and the passage through and together with the team that connects the contactor	יְשֵׁימוּ	ϟϗϛϢ
ראו	9	23	To receive that leads to the carrier that connects the connector of souls	רָאוּ	ϟϬϥ
ייקץ	9	24	To discover and to discover and leads the and in the life cycle of	יִיקָץ	ϞΦϛϛ
ברוך	9	26	In place of and part of that connects the creates a connection and in the power of	בָּרוּךְ	ϮϟϥϤ
יולדו	10	1	For the discovery that connects the soul connector and in the life stream of of inner worlds that connects the soul connector	יְוַלְּדוּ	ϟϤϛϟϛ
נפרדו	10	5	In the company of and in the adventure of and acceptance of inner worlds that connects the contactor of souls	נִפְרַדּוּ	ϟϤϤϛϞ
גדלה	10	12	Openings of inner spirit and in the flow of and uniqueness.	גְּדֻלָּה	ϯϛϤϞ
נפצו	10	18	In the company of and in the adventure of and in the cycle of life of that connects the connector of souls	נָפֹצוּ	ϟϞϞϛ
באכה	10	19	in the system of leading to leading and in the role of and inner light	בֹּאֲכָה	ϯϮϬϤ
נפלגה	10	25	Together with the team and in the long way of and in the flow of and openings and uniqueness	נִפְלֻגָה	ϯϛϛϞ
מושבם	10	30	Continues through that connects the connecter and in the signing of and in place of and continues through	מוֹשָׁבָם	ϷϤϢϟϷ
משא	10	30	continues through and in the sealing of	מַשָּׂא	ϬϢϷ

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			that leads to the head		
ימצאו	11	2	For discovery and continued to and in the life cycle of that leads to the leader that connects the soul connector	יִמְצָאוּ	٧٤٣٧٦
נסעם	11	2	together with the team and in the view that connects the voice of and continues through	נָסְעָם	٧٥٣٧
הבה	11	3	Essence and institution of and essence	הָבָה	٣٩٣
נלבנה	11	3	in the company of and in the flow of life of and in the system of and in the company of and the inner light	נִלְבְּנָה	٣٧٩٧
נשרפה	11	3	Together with the team and in the signing of and in part of and on a long path of and uniqueness	נִשְׂרְפָה	٣٧٩٧
נבנה	11	4	in the company of and in the system of and in the company of and inner light	נִבְנָה	٣٧٩٧
נפוץ	11	4	In the company of and in the adventure of that connects the connector of souls and in the life cycle of	נָפוּץ	٣٦٧
ראת	11	5	In part of that leads to the head and the end	רְאֵת	٢٨٩
יבצר	11	6	To the discovery and system of and in the life cycle of and acceptance	יִבָּצֵר	٩٣٩٦
יזמו	11	6	For passage through and window and continuing through that connects the creates a connection	יְזַמּוּ	٧٣٦
נרדה	11	7	in the company of and acceptance of inner worlds and inner light	נֵרְדָה	٣٩٩٧
יחדלו	11	8	For passage through and in a strong foundation of an inner spirit and in the flow of that connects the creates a connection	יַחְדְּלוּ	٧٨٩٣٦
יפץ	11	8	To discover and in the adventure of and in the life cycle of	יָפֵץ	٣٦٦
בלל	11	9	In the system of and in the flow of life of and in the flow of life of	בָּלַל	٧٧٩

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הפיצם	11	9	Essence that connects the in speaking with and in the signing of and in the opening of	הֶפִיצָם	𐤷𐤲𐤦𐤣
רעו	11	18	to receive and in the expression and inner light that connects the connector of souls	רְעוּ	𐤴𐤮𐤩
אראך	12	1	Leader and to receive that leads to the leader and in the role of	אַרְאָךְ	𐤲𐤴𐤩𐤲
אברכך	12	2	Leading in the system of accepting a role of a role	אֲבָרֶכְךְ	𐤲𐤲𐤩𐤦𐤲
אגדלה	12	2	Leading gates of inner worlds and in the stream of life of and inner light.	אֲגַדְּלָה	𐤲𐤣𐤩𐤣𐤤
אעשך	12	2	A leader who connects the expression and the sign of and in the company of that connects the connector of souls	אֲעָשְׂךְ	𐤲𐤷𐤮𐤲
אאר	12	3	A leader leads by the head and causes eating	אֹאר	𐤲𐤮𐤴
אברכה	12	3	Leading in the system of accepting a role of the inner light	אֲבָרֲכָה	𐤲𐤲𐤩𐤦𐤤
מברכיך	12	3	Continued to and in the system of and for the acceptance and in the role of and for the discovery and in the role of	מְבָרֲכֶיךָ	𐤬𐤲𐤩𐤦𐤬𐤲
מקללך	12	3	Drawn to and leading the and in the life stream of and in the life stream of and in the role of	מְקַלֶּלְךָ	𐤬𐤴𐤤𐤩𐤲
נברכו	12	3	In the society of and in the system of and in the role of that connects the author of souls	נְבָרְכוּ	𐤦𐤲𐤩𐤦𐤮
ילך	12	4	Opening and as water flows for and with authority over	יֵלֶךְ	𐤪𐤤𐤩
עשו	12	5	in the voice of and in the signature of that connects the creates a connection	עָשׂוּ	𐤴𐤷𐤮
רכשו	12	5	in part of and in the power of and to mark the	רָכְשׁוּ	𐤴𐤮𐤦𐤷
מורה	12	6	Continues to that connects the connector of souls and acceptance and inner light	מוֹרֶה	𐤬𐤮𐤴𐤤
אתן	12	7	Leading and closing of and in the	אֶתֵּן	𐤲𐤯𐤦

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			company of		
נראה	12	7	together with the team and part of that leads to the head and uniqueness	נִרְאָה	𐤓𐤀𐤍
יעתק	12	8	To the discovery that connects the expression and the closing of and leads to	יַעְתִּק	𐤉𐤏𐤒
יסע	12	9	To pass through and look at and in the voice of	יִסַּע	𐤉𐤎𐤏
נסוע	12	9	In the company of and to notice that connects the connect the connect the souls that connect the in expression	נָסוֹעַ	𐤍𐤎𐤏
גור	12	10	Openings that connect the contactor and in part of rating	גּוּר	𐤂𐤅𐤓
בוא	12	11	In a system of that leads to the lead that connects the connector of souls	בָּוֹא	𐤁𐤅𐤀
הקריב	12	11	Part of and the passage of inner light and leads to and to the acceptance and to the discovery and in the system of	הִקְרִיב	𐤄𐤒𐤓𐤉𐤁
הרגו	12	12	essence and to the eating of and the doors that connects the connector between uniqueness and in part	הָרְגוּ	𐤄𐤓𐤂𐤅
יראו	12	12	For the passage through and as a part of that leads to the head that connects the creates a contact	יִרְאוּ	𐤉𐤓𐤀𐤅
ייטב	12	13	To pass through and in the act of and in the place of	יִיטַב	𐤉𐤉𐤈𐤁
יהללו	12	15	For opening and essence and as flowing water for and as flowing water for that connects the connector between	יְהַלְלוּ	𐤉𐤄𐤋𐤋𐤅
הטיב	12	16	Inner light and in the way of action and in the discovery and system of the proximity rating	הֵיטִיב	𐤄𐤉𐤈𐤉𐤁
ינגע	12	17	For the passage through and together with the team and openings that connect the voice of	יְנַגַּע	𐤉𐤍𐤂𐤏
הגדת	12	18	Inner light and gates of inner worlds and	הִגַּדְתָּ	𐤄𐤂𐤃𐤕

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			closure of		
אקח	12	19	Head and as head and in a strong foundation	אָקַח	𐤀𐤒𐤇
הלך	13	5	Essence and as water flowing for and with authority over	הָלַךְ	𐤄𐤋𐤊
נשא	13	6	with the team and signature of that leads to the leader	נָשָׂא	𐤍𐤔𐤀
הפרד	13	9	Inner light and in the adventure of and acceptance of inner worlds.	הִפָּרֵד	𐤄𐤐𐤓𐤃
ישא	13	10	To open and sign of that leads to the leader	יִשָּׂא	𐤉𐤔𐤀
יבחר	13	11	To the passage through and in place of and on a strong foundation and in part of stability and acceptance	יִבְחַר	𐤉𐤁𐤇𐤓
יפרדו	13	11	For the discovery and adventure of and acceptance of inner worlds that connects the connector of souls	יִפָּרְדוּ	𐤉𐤐𐤓𐤃𐤅
יאהל	13	12	To an opening that leads to the leader and essence and as flowing water for	יֶאֱהַל	𐤉𐤀𐤄𐤋
שא	13	14	For the sign of that leads to the leader	שָׂא	𐤔𐤀
אתננה	13	15	Leading and closing of and in the company of and inner light	אֶתְּנֶנָּה	𐤀𐤕𐤍𐤍𐤄
שמתי	13	16	By signing and continuing through and to the end and through a way	שַׂמְתִּי	𐤔𐤌𐤕𐤉
קום	13	17	Leads the one who connects the connector of souls and continues to	קוּם	𐤒𐤅𐤌
חברו	14	3	On a strong foundation and in place of and in part of that connects the creates a connection stability and in the system	חָבְרוּ	𐤇𐤁𐤓𐤅
מרדו	14	4	Continued to and acceptance of inner worlds that connects the connector of souls	מָרְדוּ	𐤌𐤓𐤃𐤅
עבדו	14	4	In the voice of and in place of of inner spirit that connects the contactor	עָבְדוּ	𐤏𐤁𐤃𐤅
יכו	14	5	To pass through and to pass through	יַכּוּ	𐤉𐤊𐤅

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			and in the signing of and together with the team		
מלחמה	14	8	Continues through and in the flow of and in a strong foundation and continues through and uniqueness	מִלְחָמָה	֓֝֗֔֔֓
ינסו	14	10	For the passage through and together with the team and in a look at that connects the contactor	יְנַסּוּ	֓֝֗֔֔֓
נסו	14	10	Together with the team and in view of that connects the creates a connection	נַסּוּ	֓֝֗֔֔֓
אכלם	14	11	Leader in the role of In the life stream of attracted to	אָכְלָם	֓֝֗֔֔֓
ירדף	14	14	To pass through and part of of inner spirit and a long way of	יִרְדֹּף	֓֝֗֔֔֓
נשבה	14	14	Together with the team and with the signing of and in place of and uniqueness	נִשְׁבָּה	֓֝֗֔֔֓
יחלק	14	15	For an opening and in an internal order and as flowing water for and at the head of	יֶחֱלַק	֓֝֗֔֔֓
יכם	14	15	For passing through and by power and by continuing through discovery and in the role	יְכֻם	֓֝֗֔֔֓
ירדפם	14	15	To pass through and part of the inner spirit and a long way of and continues through	יְרַדְּפֵם	֓֝֗֔֔֓
השיב	14	16	Uniqueness and in the signing of and in the passage through and in place of of inner light and in the sign	הֵשִׁיב	֓֝֗֔֔֓
שובו	14	17	To the sign of the soul-connector and in the system of the soul-connector	שׁוּבוֹ	֓֝֗֔֔֓
יברכהו	14	19	To pass through and in place of and in part of and in a superpower and uniqueness that connects the creates a connection	יְבָרֲכֵהוּ	֓֝֗֔֔֓
מגן	14	20	Continues through and openings and together with the team	מָגֵן	֓֝֗֔֔֓

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מעשר	14	20	Heir of who connects in speech with and signature of and eating of	מַעֲשֵׂר	𐤌𐤏𐤔𐤓
צריך	14	20	In the life cycle of and receiving and discovery and in the role of	צָרֵיךְ	𐤑𐤓𐤉𐤊
תן	14	21	To conclude and together with the team	תֵּן	𐤕𐤍
הרמתי	14	22	Uniqueness and in part inner light and acceptance and continues to and closure of and discovery	הֲרִמֹּתִי	𐤄𐤓𐤌𐤕𐤉
העשרתי	14	23	Essence that connects the in speaking with and in the signature of and in the eating of and in the conclusion of	הֶעֱשַׁרְתִּי	𐤄𐤏𐤔𐤓𐤕𐤉
אכלו	14	24	Leader in the role of In the life stream of soul connector	אֲכָלָו	𐤀𐤊𐤋𐤅
הלכו	14	24	Essence and as water flowing for and with authority over that connects the connector between	הֲלָכָו	𐤄𐤋𐤊𐤅
שכרך	15	1	For the signing of and with the authority of and the eating of and the authority of	שְׂכָרְךָ	𐤔𐤊𐤓𐤊
תירא	15	1	To close and to discover and to accept that leads to the leader	תִּירָא	𐤕𐤉𐤓𐤀
יורש	15	3	To open that connects the connector between and to eat of and to sign of the creator	יוֹרֵשׁ	𐤉𐤅𐤓𐤔
יירשך	15	4	To pass through and to pass through and in part of and in the signing of and by force	יִירָשְׁךָ	𐤉𐤉𐤓𐤔𐤊
הבט	15	5	Inner light and system of and way of action	הַבָּט	𐤄𐤁𐤈
תוכל	15	5	To close of that connects the connector of souls and in the role of and in the life stream of	תּוּכַל	𐤕𐤅𐤊𐤋
יחשבה	15	6	For an opening and in an internal order and in the signing of and in the institution of and essence	יַחְשְׁבָה	𐤉𐤇𐤔𐤁𐤄
הוצאתיך	15	7	Inner light that connects the connector of souls and in the life cycle of that leads to	הוֹצֵאתִיךְ	𐤄𐤅𐤑𐤀𐤕𐤉𐤊

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			the lead and for the closure of and for discovery and in the role of		
רשתה	15	7	For the reception and sign of and the closing of the inner light	רִשְׁתָּהּ	𐤓𐤔𐤕𐤄
אדע	15	8	Leader of inner worlds that connects the expression of ranking	אֲדָע	𐤀𐤃𐤏
אירשנה	15	8	Leader and opening and eating of and signing of and with team and essence.	אֵירָשְׁנָה	𐤀𐤉𐤓𐤔𐤍𐤄
קחה	15	9	Leads the and stability and inner light	קָחָה	𐤒𐤇𐤄
בתר	15	10	in the system of and to the closing of and to the reception	בָּתַר	𐤁𐤕𐤓
בתרו	15	10	in place of and to the end and in part of that connects the connector	בְּתָרוֹ	𐤁𐤕𐤓𐤅
יבתר	15	10	To open and in the institution of and in the end of and to eat of	יְבַתֵּר	𐤉𐤁𐤕𐤓
נפלה	15	12	Together with the team and in the long way of and in the flow of and uniqueness	נָפְלָה	𐤍𐤐𐤋𐤄
נפלת	15	12	In the company of and in the adventure of and in the flow of life of and to the closure of	נֹפֶלֶת	𐤍𐤐𐤋𐤕
גר	15	13	Openings and in part of the rating	גֶּר	𐤂𐤓
עבדום	15	13	In the voice of and in the place of an inner spirit that connects the creates a connection and continues through	עֲבָדוּם	𐤏𐤁𐤃𐤅𐤌
ענו	15	13	In the expression and company of that connects the author of souls	עֲנִוּ	𐤏𐤍𐤅
תדע	15	13	To the closure of the inner worlds that connects the expression	תֵּדַע	𐤕𐤃𐤏
תקבר	15	15	to the closing of and leads to and in the system of and to receive	תִּקָּבֵר	𐤕𐤒𐤁𐤓
ישובו	15	16	To pass through and in the signature of the one who connects the one who creates the connection and in the place	יָשׁוּבוּ	𐤉𐤔𐤅𐤁𐤅

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			of the one who connects the one who creates the connection		
באה	15	17	in the system of leading to leading and inner light	בְּאֵה	𐤁𐤀𐤄
כרת	15	18	in the role of and acceptance and closure of	כְּרֶת	𐤊𐤓𐤕
ילדה	16	1	For opening and as flowing water for of soul and essence	יַלְדָה	𐤉𐤋𐤃𐤄
אבנה	16	2	Leader in the system of a company of inner light	אִבְנָה	𐤀𐤁𐤍𐤄
ישמע	16	2	To pass through and in the signature of and continues through that connects the voice of	יִשְׁמַע	𐤉𐤔𐤌𐤏
לדת	16	2	In the life stream of of of inner worlds and the closure of	לֶדֶת	𐤋𐤃𐤕
עצרני	16	2	In the voice of and momentary and part of and together with the team and through	עָצָרֵנִי	𐤏𐤑𐤓𐤍𐤉
הרתה	16	4	Uniqueness and in part of and to end and unique inner light	הָרָתָה	𐤄𐤓𐤕𐤄
תקל	16	4	to the closing of and leads to and in the life stream of	תֵּקַל	𐤕𐤒𐤋
אקל	16	5	Leads and leads the and in the life stream of	אֵקַל	𐤀𐤒𐤋
ישפט	16	5	To pass through and by signing of and by a long way of and in fact of	יִשְׁפֹּט	𐤉𐤔𐤐𐤈
עשי	16	6	In the voice of and under the signature of and through	עָשֵׂי	𐤏𐤔𐤉
תברח	16	6	To end and in place of and part of and on a strong foundation	תִּבְרַח	𐤕𐤁𐤓𐤇
תענה	16	6	To the end that connects the voice of and together with the team and uniqueness	תְּעַנֶּה	𐤕𐤏𐤍𐤄
ימצאה	16	7	For discovery and continued to and in the life cycle of that leads to the leader and inner light	יִמְצָאֶה	𐤉𐤌𐤑𐤀𐤄
באת	16	8	Instead of leading to the head and the end	בָּאת	𐤁𐤀𐤕

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ברחת	16	8	In place of and in part of and on a strong foundation and to the end	בַּרְחַת	𐤠𐤁𐤓𐤇
תלכי	16	8	To close and in the life stream of and in the role of and to discover	תֲלֶכִי	𐤔𐤋𐤊𐤉
התעני	16	9	Uniqueness and to the end of the inner light and the closure of the one who connects the expression and the company of and the discovery	הִתְעַנִּי	𐤔𐤉𐤏𐤠𐤉
שובי	16	9	By the signing of the contactor and in place of and through	שׁוּבִי	𐤔𐤅𐤁𐤉
יספר	16	10	To pass through and look at and on a long way of and in part of	יִסְפֶּר	𐤉𐤎𐤐𐤓
ילדת	16	11	For passage through and in the flow of of inner spirit and the end	יִלַּדְתְּ	𐤉𐤋𐤃𐤕
קראת	16	11	Leading the and receiving that leads to the leading and closing of	קָרֵאת	𐤒𐤓𐤀𐤕
שמע	16	11	By signing and continuing through that connects the voice of	שָׁמַע	𐤔𐤌𐤏
אמרה	16	13	Leading and continuing to and receiving and inner light	אָמְרָה	𐤀𐤌𐤓𐤄
ראי	16	13	To receive a lead to a lead and to discover	רֳאִי	𐤓𐤀𐤉
ראיתי	16	13	On the part of a lead to the head and to cross through and to end and to cross through	רָאִיתִי	𐤓𐤀𐤉𐤕𐤉
אתנה	17	2	Leading and closing of and in the company of and inner light	אֶתְּנָה	𐤀𐤕𐤍𐤄
ידבר	17	3	For the discovery of inner worlds and in the system of and receiving	יְדַבֵּר	𐤉𐤃𐤁𐤓
נתתיך	17	5	Together with the team and to the end and to the end and to the transition through and to the power of	נְתַתִּיךְ	𐤍𐤕𐤕𐤉𐤊
הפרתי	17	6	Uniqueness and on a long road of and part of and to the end and passage through	הִפְרֵתִי	𐤄𐤐𐤓𐤕𐤉
תשמר	17	9	To close and to sign of and continued to	תִּשְׁמֹר	𐤕𐤔𐤌𐤅𐤓

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			and to receive		
המול	17	10	Uniqueness and continuation through which connects the creates a connection and in the flow of inner light	הַמּוֹל	𐤇𐤌𐤅𐤋
נמלתם	17	11	Together with the team and continues through and in the flow of and to the end and continues through	נָמַלְתֶּם	𐤍𐤌𐤋𐤕𐤌
ימול	17	13	For the passage through and continues through that connects the creates a connection and in the flow of	יִמּוֹל	𐤉𐤌𐤅𐤋
הפר	17	14	Uniqueness and on a long road Inner light and in the adventure of and acceptance	הֵפֵר	𐤄𐤐𐤓
נכרתה	17	14	in the company of and in the role of and the acceptance and the closure of and the inner light	נִכְרְתָה	𐤍𐤊𐤓𐤕𐤄
תקרא	17	15	To close and lead the and receive that leads to the one that connects	תִּקָּרֵא	𐤕𐤒𐤓𐤀
ברכתיה	17	16	In place of and in part of and by force and to conclude and to pass through and uniqueness	בְּרָכְתִּיהָ	𐤁𐤓𐤊𐤕𐤉𐤄
יחיה	17	18	For passing through and a strong foundation and a passage through and uniqueness	יִחְיֶה	𐤉𐤇𐤉𐤄
הרביתי	17	20	essence and to the eating of and in the institution of and to the opening of and the opening of	הִרְבֵּיתִי	𐤄𐤓𐤁𐤉𐤕𐤉
נתתיו	17	20	Together with the team and to the end and to the end and through through that connects the contactor	נָתַתִּיו	𐤍𐤕𐤕𐤉𐤅
שמעתיך	17	20	By signing and continuing through a way that connects the voice of and to the end and through a way and by force	שָׁמַעְתִּיךָּ	𐤔𐤌𐤏𐤕𐤉𐤊
אקים	17	21	Head and as a head and for the transition through and continues through	אָקִים	𐤀𐤒𐤉𐤌

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ימל	17	23	To open and inheritor of and as flowing water for	יָמָל	ל֫מ֫ז
המלו	17	24	Uniqueness and continues through inner light and continues to and in the life stream of that connects the connector of souls	הִמּוֹלוֹ	ה֫מ֫ל֫ו֫
ירץ	18	2	To discover and receive and in the life cycle of	יָרֻץ	י֫ר֫ץ֫
ישתחו	18	2	To pass through and in the signing of and to conclude and on a strong foundation that connects the contactor	יִשְׁתַּחוּ	י֫ש֫ת֫ח֫ו֫
מצאתי	18	3	Continued to and in the life cycle of leading to the leader and the closure of and discovery	מָצָאתִי	מ֫צ֫א֫ת֫י֫
תעבר	18	3	To the end that connects the voice of and instead of and part of	תַּעֲבָר	ת֫ע֫ב֫ר֫
השענו	18	4	Inner light and the sign of that connects the connector of souls in the expression and in the company of that connects the connector of souls	הִשָּׁעֲנוּ	ה֫ש֫ע֫נ֫ו֫
רחצו	18	4	For acceptance and stability and in the life cycle of that connects the connector of souls	רַחֲצוּ	ר֫ח֫צ֫ו֫
אקחה	18	5	Leads and leads the and stability and inner light	אֶקְחָה	א֫ק֫ח֫ה֫
סעדו	18	5	In the look that connects the voice of the inner spirit that connects the creates a connection	סַעֲדוּ	ס֫ע֫ד֫ו֫
עברתם	18	5	In the expression and system of and acceptance and closure of and continued to	עֲבַרְתֶּם	ע֫ב֫ר֫ת֫ם֫
תעברו	18	5	To the end that connects the voice of and instead of and part of that connects the creates a connection	תַּעֲבְרוּ	ת֫ע֫ב֫ר֫ו֫
ימהר	18	6	For the opening and successor of and essence and eating of the passage through	יְמַהֵר	י֫מ֫ה֫ר֫

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לושי	18	6	In the flow of that connects the connecter and in the sealing of and for the passage through	לְוּשִׁי	𐤆𐤅𐤊𐤆
רץ	18	7	to receive and in the life cycle of	רָץ	𐤓𐤑
יאכלו	18	8	For the passage through that leads to the head and in authority and in the flow of that connects the connector connects souls	יֹאכֲלוּ	𐤊𐤆𐤋𐤀𐤆
עמד	18	8	In the expression and continuing to of inner worlds	עֹמֶד	𐤀𐤌𐤏
אשוב	18	10	Leading and to the sign of which connects the connector of souls and in the system of	אָשׁוּב	𐤃𐤊𐤅𐤀
חדל	18	11	Stability of inner worlds and in the life stream of	חָדַל	𐤋𐤀𐤇
תצחק	18	12	To the closure of and in the cycle of life of and stability and leads the	תִּצְחַק	𐤒𐤇𐤑𐤕
אלד	18	13	Leading in the life stream of inner worlds	אֵלֵד	𐤀𐤋𐤄
יפלא	18	14	To move through and a long way of and in the flow of that leads to the head	יִפָּלֵא	𐤀𐤋𐤐𐤊
יראה	18	15	For the passage through and as a part of that leads to the head and uniqueness	יֵרָאֶה	𐤄𐤀𐤓𐤉
צחקת	18	15	In the life cycle of and stability and leads to and the closure of	צָחֲקְתִּ	𐤕𐤒𐤇𐤑
צחקתי	18	15	In the life cycle of and stability and leads to and the closure of and the discovery	צָחַקְתִּי	𐤉𐤕𐤒𐤇𐤑
תכחש	18	15	To close of and in the role of and stability and a sign of	תְּכַחֵשׁ	𐤔𐤇𐤊𐤕
יקמו	18	16	To cross a path and as a leader and continue a path that connects the contactor	יְקֻמוּ	𐤋𐤌𐤒𐤉
ישקפו	18	16	For the passage through and at the signing of and at the head and in the long way of that connects the creates a connection	יַשְׁקִפוּ	𐤆𐤐𐤒𐤔𐤉
שלחם	18	16	In the signing of and in the flow of and	שַׁלְחָם	𐤌𐤇𐤋𐤔

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			on a strong foundation and continues through		
ידעתיו	18	19	For the discovery of inner worlds that connects the expression and closure of and for the discovery that connects the connector of souls	יְדַעְתִּיו	ϟϚϮϘϚ
יצוה	18	19	For the discovery and life cycle of the one who connects the connector of souls and inner light	יְצַוֶּה	ϛϟϒϚ
שמרו	18	19	By signing and continuing through and part of that connects the contact	שָׁמְרוּ	ϟϟϢϣ
זעקת	18	20	A voice of and as a head window that connects the in expression and leads the and for the closing of	זַעֲקַת	ϮΦΟϠ
חטאתם	18	20	In internal order and in the act of that leads to the leader and the of and of and the successor of a strong element and in the act	חַטַּאתָם	ϪϮϮΘϐ
אדעה	18	21	Leader of inner worlds that connects the expression of ranking and inner light	אֵדְעָה	ϛΟϘϮ
אראה	18	21	Leader and to receive that leads to the leader and inner light	אֵרָאֶה	ϛϮϟϮ
ארדה	18	21	Leading and receiving of inner worlds and inner light	אֵרְדָה	ϛϘϟϮ
צעקתה	18	21	In the life cycle of connecting the expression and leading to the closure of and inner light	צַעֲקָתָה	ϛϮΦΟϽ
יפנו	18	22	To move through and a long way of and together with the team that connects the contactor	יִפְנוּ	ϟϪϠϠ
יגש	18	23	For passage through and openings and in the sealing of the discovery	יִגַּשׁ	ϣϠϠ
תספה	18	23	To close and notice and adventure of and inner light	תִּסְפֶּה	ϛϠϞϮ
תשא	18	24	To the end and in the sealing of that leads to the head	תִּשָּׂא	ϮϣϮ

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המית	18	25	Uniqueness and continues through and through and to the end of inner light	הָמִית	𐤄𐤆𐤌𐤉𐤕
יעשה	18	25	To pass through that connects the in the voice of and in the signing of and uniqueness	יַעֲשֶׂה	𐤉𐤏𐤔𐤄
שפט	18	25	To the sign of and in the adventure of and in the way of action	שֹׁפֵט	𐤔𐤐𐤈
אמצא	18	26	Head and continues through and together with the team and continues through	אֶמְצָא	𐤀𐤌𐤑𐤀
נשאתי	18	26	Together with the team and the signature of which leads to the head and the end and the passage through	נָשָׂאתִי	𐤍𐤔𐤀𐤕𐤉
עבורם	18	26	In the expression and system of that connects the author of souls and receiving and continues to	עֲבוּרָם	𐤏𐤁𐤅𐤓𐤌
הואלתי	18	27	Uniqueness that connects the connector that leads to the head and in the flow of and to the end and the passage through	הוֹאַלְתִּי	𐤄𐤅𐤀𐤋𐤕𐤉
אשחית	18	28	Head and in the signing of and on a strong foundation and through and to the end	אַשְׁחִית	𐤀𐤔𐤇𐤉𐤕
תשחית	18	28	To conclude and to sign and to establish a strong foundation and to pass through and to conclude	תַּשְׁחִית	𐤕𐤔𐤇𐤉𐤕
אעשה	18	29	A leader who connects the expression and the sign of and in the role of	אֶעֱשֶׂה	𐤀𐤏𐤔𐤄
אדברה	18	30	Head of inner spirit and a place of part of uniqueness.	אֲדַבְּרָה	𐤀𐤃𐤁𐤓𐤄
דרככם	19	2	Inner worlds and receiving and in the role of and in the role of and drawn to	דְּרַכְכֶם	𐤃𐤓𐤊𐤊𐤌
הלכתם	19	2	Essence and as water flowing for and with authority over and the of and of and the successor of	הֲלַכְתֶּם	𐤄𐤋𐤊𐤕𐤌
השכמתם	19	2	Essence and in the sealing of and in the authority of and in the successor of and in the end of and in the successor of	הִשְׁכַּמְתֶּם	𐤄𐤔𐤊𐤌𐤕𐤌

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			uniqueness and in the sealing		
לינו	19	2	In the flow of and through and together with the team that connects the contactor	לִינוּ	٤٧٧٧
נלין	19	2	together with the team and in the flow of and through and together with the team	נָלִין	٧٧٤٧
סורו	19	2	Looking at the one who connects the one who creates a connection and part of the one who connects the one who creates a connection	סוּרוּ	٤٩٩٣
יסרו	19	3	To open and see and eat of that connects the connector between	יָסֵרוּ	٤٩٣٧
יפצר	19	3	To discover and in the adventure of and in the life cycle of and and to receive	יִפְצַר	٩٣٦٧
נסבו	19	3	Together with the team and in view of and in place of that connects the creates a connection	נָסַבּוּ	٤٩٣٧
באו	19	5	in the system of leading to leading that connects the connector of souls	בָּאוּ	٤٨٩
הוציאם	19	5	Inner light that connects the connector of souls and the life cycle of and the discovery that leads to the lead and continues to	הוֹצִיאֵם	٧٨٧٣٤٣
נדעה	19	5	In the company of inner worlds that connects the expression and inner light	נֵדְעֶה	٣٥٨٧
סגר	19	6	Looking at the openings and part of	סָגַר	٩١٣
תרעו	19	7	To the end and part of that connects the voice of that connects the creates a connection	תֵּרֵעוּ	٤٥٩٠
אוציאה	19	8	A leader who connects the soul connector and in the cycle of life of and discovery that leads to a leader and inner light	אוֹצִיאָה	٣٨٧٣٤٨
תעשו	19	8	To the end that connects the voice of and in the sealing of that connects the	תַּעֲשׂוּ	٤٧٥٠

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			creates a connection		
גש	19	9	Openings and in the signing of a rating	גָּשׁ	ᛋᛚ
יגשו	19	9	For passage through and openings and in the sealing of that connects the contactor	יִגָּשֵׁו	ᛋᛋᛚᛉ
יפצרו	19	9	For the discovery and adventure of and in the life cycle of and acceptance that connects the connector of souls	יִפָּצְרוּ	ᛋᛩᛝᛉ
נרע	19	9	together with the team and part of that connects the voice of	נַרַע	ᛜᛩᛃ
שבר	19	9	In the signing of and in place of and in part of	שְׁבַר	ᛩᛒᛋ
שפוט	19	9	By signing of and a long way of that connects the connecter and in fact of	שְׁפוֹט	⊕ᛋᛚᛋ
יביאו	19	10	To the passage through and in place of and a passage that leads to the head that connects the connector	יְבֵיאוּ	ᛋᛈᛉᛒᛉ
סגרו	19	10	Looking at the openings and part of	סָגְרוּ	ᛋᛩᛚᚠ
הכו	19	11	Uniqueness and in the power that connects the contactor	הְכוּ	ᛋᛒᛝ
ילאו	19	11	For opening and as flowing water for that leads to the leader that connects the author between	יְלָאֻו	ᛋᛈᛚᛉ
מצא	19	11	Continues through and in moments that lead to the head	מְצָא	ᛈᛝᛒ
ישלחנו	19	13	For the discovery and sign of and in the flow of life of and stability and in the company of that connects the connector of souls	יְשַׁלְּחֲנוּ	ᛋᛩᛒᚺᛚᛉ
משחתים	19	13	Continues through and with the signing of and on a strong foundation and to the end and through and continues through	מַשְׁחֲתִים	ᛝᛩᚺᛒᛝ
שחתה	19	13	To the signing of and internal order and to the conclusion of and essence	שַׁחֲתָה	ᛩᚺᛒ

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לקחי	19	14	In the life stream of and leads the and stability and discovery	לְקָחֵי	𐤆𐤁𐤐𐤋
מצחק	19	14	Continued to and in the life cycle of and stability and leading the	מְצַחֵק	𐤐𐤁𐤑𐤏
משחית	19	14	Continues through and with the signing of and on a strong foundation and through and to the end	מַשְׁחִית	𐤕𐤆𐤁𐤘𐤏
צאו	19	14	In the life cycle of that leads to the leader that connects the soul connector	צָאוּ	𐤍𐤑𐤑
קומו	19	14	Leads the one who connects the connector of souls and continues to and the connection of the connector of souls	קוּמוּ	𐤍𐤏𐤍𐤐
יאיצו	19	15	For the opening that leads to the leader and for the opening and in time of that connects the connector between a path that leads to the head	יָאֲיִצוּ	𐤍𐤑𐤆𐤑𐤆
ינחהו	19	16	For the discovery and in the company of and stability and the inner light that connects the connector of souls	יַנְחֵהוּ	𐤍𐤃𐤁𐤆
יצאהו	19	16	For the discovery and life cycle of leading to the leader and inner light that connects the connector of souls	יְצַאֲהוּ	𐤍𐤑𐤕𐤑𐤆
המלט	19	17	Uniqueness and continues through and in the flow of and in the act of inner light and continues to and in the stream of life	הַמְלֵט	⊕𐤏𐤘𐤃
תביט	19	17	and to the end of and in the institution of and in the opening and in the action of	תַּבִּיט	⊕𐤆𐤃𐤕
תעמד	19	17	To the end that connects the voice of and continues the path of inner spirit	תַּעֲמֹד	𐤑𐤘𐤏𐤕
אוכל	19	19	A leader who connects the contactor and power on the flow of kinship rating	אוֹכֵל	𐤏𐤘𐤊
החיות	19	19	Essence and internal order and an opening that connects the connector between the of and of the proximity	הַחַיּוֹת	𐤕𐤊𐤆𐤃𐤃

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			rating		
חסדך	19	19	On a strong foundation and a look at the inner spirit and superpower	חַסְדְּךָ	𐤇𐤎𐤃𐤊
עמדי	19	19	In the voice of and continues through the inner spirit and through the transition	עִמָּדִי	𐤏𐤌𐤃𐤉
תגדל	19	19	To close and gates of inner worlds and in the life stream of	תַּגְדִּל	𐤕𐤂𐤃𐤋
תדבקני	19	19	To the end of an inner spirit and in place of and as a head and together with the team and passing through	תִּדָּבְקֵנִי	𐤕𐤃𐤁𐤒𐤍𐤉
אמלטה	19	20	Leader and continues through that connects the connecter of souls and to the closure of and inner light	אִמָּלְטָה	𐤀𐤌𐤋𐤈𐤄
נוס	19	20	Together with the team that connects the contactor and with a view of	נוּס	𐤍𐤅𐤎
תחי	19	20	And to the end of and in internal order and in the opening	תְּחִי	𐤕𐤇𐤉
הפכי	19	21	Inner light and in the adventure of and in the role of and inner light	הָפְכִי	𐤄𐤐𐤊𐤉
באך	19	22	in the system of leading to leading and in the role of	בְּאָךְ	𐤁𐤀𐤊
מהר	19	22	Continues through and uniqueness and in part of	מַהֵר	𐤌𐤄𐤓
יהפך	19	25	For passage through and uniqueness and on a long path of and by a superpower	יַהֲפֹךְ	𐤉𐤄𐤐𐤅𐤊
תבט	19	26	To end and instead of and in fact of	תַּבֵּט	𐤕𐤁𐤈
ישכם	19	27	For the passage through and the signing of and by a higher power and continues a path	יַשְׁכֵּם	𐤉𐤔𐤊𐤌
ישקף	19	28	For the passage through and at the signing of and at the head and in the long way of	יַשְׁקֵף	𐤉𐤔𐤒𐤐
הפך	19	29	Inner light and in the adventure of and in the discovery and in the life cycle of and	הַפֹּךְ	𐤄𐤐𐤅𐤊

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			continued to		
הפכה	19	29	Uniqueness of inner light and in the adventure of and in the role of	הַפֵּכָה	ַַַ֣֣֣
לכה	19	32	As water flowing for and in the authority over and the essence	לְכָה	ַַ֣֣
נחיה	19	32	Together with the team and in a strong foundation and in a transition through and uniqueness	נָחֲיָה	ַַַ֣֣֣
נשכבה	19	32	Together with the team and with the signing of and through a path and by force and in place of and uniqueness	נִשְׁכְּבָה	ַַַַ֣֣֣֣
נשקה	19	32	Together with the team and in the signing of and as the head and uniqueness	נַשְׁקָה	ַַַ֣֣֣
קומה	19	33	Leads the one who connects the connector of souls and continues to and the inner light	קוֹמָה	ַַַ֣֣֣
שכבה	19	33	In the sealing of and in the power of and in the place of and uniqueness	שְׁכָבָה	ַַַ֣֣֣
תשקין	19	33	To the closing of and the sign of and leads to and the discovery and in the company of	תַּשְׁקִין	ַַַַ֣֣֣֣
שכבי	19	34	By signing and by force and in place of and through	שִׁכְבֵי	ַַַ֣֣֣
שכבתי	19	34	By signing and by force and in place of and for the end and through	שָׁכַבְתִּי	ַַַַ֣֣֣֣
תקם	19	35	to the closing of and leads to and continued to	תָּקָם	ַַַ֣֣֣
תהרין	19	36	To end and uniqueness and part of and through and together with the team	תַּהֲרִין	ַַַַ֣֣֣֣
יגר	20	1	To pass through and openings that connects the voice of and in part of	יָגָר	ַַַ֣֣֣
מת	20	3	Continues to and to the closing of	מֵת	ַַ֣֣
קרב	20	4	Leading the and receiving and in the system of	קָרַב	ַַַ֣֣֣
נגע	20	6	Together with the team and openings	נָגַע	ַַַ֣֣֣

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			that connect the voice of		
דע	20	7	Inner worlds that connects the in the expression	דֵּעַ	𐤏𐤃
השב	20	7	Uniqueness and in the signing of and in place of inner light	הָשֵּׁב	𐤁𐤔𐤄
יתפלל	20	7	To open the of and of and on the journey of and as flowing water for and as flowing water for	יִתְפַּלֵּל	𐤋𐤋𐤓𐤕𐤉
משיב	20	7	Continues through and with the signing of and on a strong foundation and to the end and through and continues through	מֵשִׁיב	𐤁𐤔𐤉𐤌
נביא	20	7	ביחד עם הצוות ובמקום של ולמעבר דרך שמוביל לראש	נָבִיא	𐤀𐤁𐤉𐤍
יירא	20	8	To pass through and to pass through and in part of that leads to the head that connects the contactor	יֵירָאוּ	𐤅𐤀𐤓𐤉
הבאת	20	9	Inner light and in the system of that leads to the leader and to the closure of	הֵבֵאתָ	𐤕𐤀𐤁𐤄
חטאה	20	9	A strong element and in the act of that leads to the head and uniqueness of the way of action that leads	חָטָאָה	𐤄𐤀𐤈𐤇
חטאתי	20	9	In internal order and in the act of that leads to the leader and the of and of and the opening	חָטָאתִי	𐤉𐤕𐤀𐤈𐤇
יעשו	20	9	To open that connects the in the speech with and in the signing of that connects the connector between	יֵעָשׂוּ	𐤅𐤔𐤏𐤉
ראית	20	10	To receive a lead to a lead and to discover and to close	רָאִיתָ	𐤕𐤉𐤀𐤓
הרגוני	20	11	Essence and eating of doors that connects the connector between and with a team and opening of uniqueness and in part	הֲרָגוּנִי	𐤉𐤍𐤅𐤒𐤓𐤄
יראת	20	11	For the passage through and as a part of that leads to the head and ending	יִרְאַת	𐤕𐤀𐤓𐤉

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התעו	20	13	Uniqueness and to the end of inner light and closure of that connects the in the expression that connects the connector of souls	הִתְעֲוּ	۴۰۴۳
נבוא	20	13	Together with the team and in the place of that connects the contact that leads to the head	נָבְוֹא	۴۴۹۶
נכחת	20	16	Together with the team and with a superpower and on a strong foundation and finally	נֹכֲחַת	۴۵۲۶
ירפא	20	17	To pass through and in part of and on a long path of that leads to the head	יִרְפָּא	۴۶۹۷
עצר	20	18	In the expression and life cycle of and acceptance	עָצַר	۹۳۰
פקד	21	1	On an adventure of and leads the of inner worlds	פָּקַד	۵۹۶
הולד	21	5	Inner light that connects the connector of souls and in the life stream of of inner worlds	הוֹלֶד	۵۷۴۳
צחק	21	6	In the life cycle of and stability and leads to	צָחֹק	۹۵۲
היניקה	21	7	Uniqueness and transition through and together with the team and transition through and as head and uniqueness	הֵינִיקָה	۳۹۷۲۷۳
ילדתי	21	7	To pass through and in the flow of the inner spirit and to end and to pass through	יָלַדְתִּי	۷۴۵۷۷
מלל	21	7	Heir of and as flowing water for and as flowing water for	מִלֵּל	۷۷۶
הגמל	21	8	Inner light and gates and continued to and in the life stream of	הִגְמֵל	۷۶۱۳
יגדל	21	8	To pass through and openings of inner spirit and in the flow of	יִגְדַּל	۷۵۱۷
יגמל	21	8	To open and doors and as flowing water for and in inner order	יִגְמַל	۷۶۱۷
יירש	21	10	To pass through and to pass through and in part of and in the signing of	יִירַשׁ	۷۹۷۷
אודת	21	11	A leader who connects the soul	אוֹדֹת	۴۵۹۴

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			connector of inner worlds and closure		
ירע	21	11	To open and eat of that connects the in speaking with	יֵרֵע	𐤉𐤓𐤏
אשימנו	21	13	Leading and for the sign of and for the discovery and drawn to and in the company of that connects the author of souls	אֲשִׁימֵנּוּ	𐤀𐤔𐤉𐤌𐤍𐤅
ישלחה	21	14	To discover and mark of and in the flow of life of and stability and inner light	יְשַׁלְּחֶהָ	𐤉𐤔𐤋𐤇𐤄
תתע	21	14	To close of and to close of that connects the in the expression	תְּתַע	𐤕𐤕𐤏
תשלך	21	15	To the closure of and in the sign of and in the life stream of and in the role of	תַּשְׁלֵךְ	𐤕𐤔𐤋𐤊
תבך	21	16	to the closing of and in the system of and in the role of	תֵּבְךְ	𐤕𐤁𐤊
תיראי	21	17	To close and to discover and to accept that leads to the leader and to discover	תֵּירְאִי	𐤕𐤉𐤓𐤀
החזיקי	21	18	Uniqueness and in a strong foundation and a window and a passage through and as a head and a passage through	הַחֲזִיקִי	𐤄𐤇𐤆𐤉𐤒
קומי	21	18	As a head that connects the creates a connection and continues through and through	קוּמִי	𐤒𐤅𐤌𐤉
שאי	21	18	In the signing of that leads to the head and in the passage through	שְׂאִי	𐤔𐤀
יפקח	21	19	For the passage through and a long path of and as a head and a strong foundation	יִפְקַח	𐤉𐤐𐤒𐤇
תשק	21	19	To the closing of and to the sign of and leads to	תַּשֵּׁק	𐤕𐤔𐤒
גרתה	21	23	Gates and receiving and closing of and inner light	גַּרְתָּה	𐤂𐤓𐤕𐤄
השבעה	21	23	Inner light and in the sign of and in the system of that connects the expression and inner light	הַשְׁבָּעָה	𐤄𐤔𐤁𐤏𐤄

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תשקר	21	23	To the closing of and the sign of and leads to and the acceptance	תִּשְׁקָר	𐤓𐤒𐤔𐤕
אשבע	21	24	Leading and to the sign of and in the system of which connects the expression	אִשָּׁבֵעַ	𐤏𐤁𐤔𐤀
גזלו	21	25	Gates and window and in the life stream of that connect the connector of souls	גָּזָלְוּ	𐤋𐤆𐤆𐤂
הוכח	21	25	Inner light that connects the connector of souls and in the role of and stability	הוֹכֵחַ	𐤇𐤊𐤅𐤄
יכרתו	21	27	For opening and authority over and eating of for the end of that connects the author between	יִכְרָתוּ	𐤅𐤕𐤓𐤊𐤉
יצב	21	28	For the discovery and life cycle of and in the system of.	יָצֵב	𐤁𐤑𐤉
הצבת	21	29	Inner light and in the life cycle of and in the system of and to the closing of the end	הִצַּבְתָּ	𐤕𐤁𐤑𐤄
חפרתי	21	30	On a strong foundation and a long way of and in part of and to the end and through	חָפַרְתִּי	𐤉𐤕𐤓𐤐𐤇
נשבעו	21	31	Together with the team and with the signing of and in place of that connects the voice of that connects the creates a connection	נִשְׁבְּעוּ	𐤅𐤏𐤁𐤔𐤍
נסה	22	1	Together with the team and in view of and uniqueness	נִסָּה	𐤄𐤎𐤍
אהבת	22	2	Leader and essence and institution of completion.	אָהַבְתָּ	𐤕𐤁𐤄𐤀
העלהו	22	2	Essence that connects the in speaking with and as flowing water for and essence that connects the connector between	הַעֲלֵהוּ	𐤄𐤅𐤋𐤏𐤄
יבקע	22	3	To the passage through and in place of and as a head that connects the voice of	יְבַקַּע	𐤏𐤒𐤁𐤉
יחבש	22	3	For passage through and in a strong foundation and in the place of and in the sealing of	יַחֲבֹשׁ	𐤔𐤁𐤇𐤉
נלכה	22	5	In the company of and in the life stream	נֵלְכָה	𐤄𐤊𐤋𐤍

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			of and in the role of and inner light		
נשובה	22	5	Together with the team and with the signing of that connects the creates a connection and in place of and uniqueness	נָשָׁובָה	𐤍𐤔𐤅𐤁𐤄
נשתחוה	22	5	Together with the team and with the signing of and to the end and on a strong foundation that connects the contactor and uniqueness	נִשְׁתַּחֲוֶה	𐤍𐤔𐤕𐤇𐤅𐤄
שבו	22	5	For the sign of and in the system of that connects the connector of souls	שְׁבוּ	𐤔𐤁𐤅
יעקד	22	9	To discover that connects the in the expression and leads the of inner worlds	יַעֲקֹד	𐤉𐤏𐤒𐤃
יערך	22	9	To open that connects the in speech with and in the eating of and in the authority of	יַעֲרֹךְ	𐤉𐤏𐤓𐤊
שחט	22	10	By the signing of and on a strong foundation and in the act of	שָׁחַט	𐤔𐤇𐤈
תעש	22	12	To the end that connects the voice of and in the signing of	תַּעַשׂ	𐤕𐤏𐤔
תשלח	22	12	To the end and in the sealing of and in the flow of and in a strong foundation	תִּשְׁלַח	𐤕𐤔𐤋𐤇
יעלהו	22	13	To pass through a path that connects the voice of and the flow of and uniqueness that connects the creates a connection	יַעֲלֵהוּ	𐤉𐤏𐤋𐤄𐤅
נאחז	22	13	With a team that leads to the leader and to the inner order and window	נֶאֱחַז	𐤍𐤀𐤇𐤆
ברך	22	17	in place of and in part of and to the power of	בָּרַךְ	𐤁𐤓𐤊
ירש	22	17	To pass through and in part of and in the signing of	יָרַשׁ	𐤉𐤓𐤔
חזו	22	22	In internal order and a window that connects the connector between a strong element	חֲזוּ	𐤇𐤆𐤅
ידלף	22	22	To pass through an inner spirit and in the flow of and on a long path of	יִדְלֶף	𐤉𐤃𐤋𐤐

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נחם	22	24	Together with the team and in a strong foundation and continues through	גְּחַם	𐤆𐤇𐤆
תחש	22	24	To end and strong foundation and in the sealing of	תַּחַשׁ	𐤔𐤇𐤕
בכתה	23	2	System of and in the role of and to close and and inner light	בְּכֹתָה	𐤂𐤕𐤊𐤁
ספד	23	2	to notice and in the adventure of the inner worlds	סְפֹד	𐤃𐤆𐤎
תמת	23	2	To the closing of and continuing to and in the closing of	תָּמָת	𐤕𐤆𐤕
אקברה	23	4	Head and as head and in the place of and in part of and uniqueness	אָקְבְּרָה	𐤀𐤊𐤆𐤔𐤃
תנו	23	4	To close and in the company of that connects the connector of souls	תְּנוּ	𐤕𐤆𐤕
יענו	23	5	For crossing through that connects you in the voice of and together with the team that connects you creates a connection	יְעַנּוּ	𐤉𐤆𐤋𐤆
קברו	23	6	Leading the and in the system of and receiving that connects the author of souls	קְבָרוֹ	𐤊𐤆𐤔𐤃
קברינו	23	6	Leading the and in the system of and receiving and discovery and in the company of that connects the author of souls	קְבָרֵינוּ	𐤊𐤕𐤆𐤔𐤃
שמענו	23	6	By signing and continuing through a way that connects the voice of and together with the team that connects the contact	שְׁמָעֵנוּ	𐤊𐤆𐤓𐤔
תוכנו	23	6	To close of that connects the connector of souls and in the role of and in the company of that connects the connector of souls	תּוֹכֵנוּ	𐤕𐤆𐤕𐤋
פגעו	23	8	In the adventure of and gates that connects the in the expression that connects the connector of souls	פִּגְעוּ	𐤆𐤊𐤃
שמעוני	23	8	By signing and continuing through that connects the voice of that connects the creates a connection and together with	שְׁמָעוֹנִי	𐤕𐤆𐤓𐤔

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			the team and by passing through		
יתננה	23	9	To the discovery and closure of and in the company of and in the company of and inner light	יִתְנַנָּה	ג֬ע֬ת֬ז
תוככם	23	9	To close of that connects the connector of souls and in the role of and in the role of and continued to	תּוֹכְכֶם	ת֬ע֬ע֬ת֬
באי	23	10	in the system of leading to leading and discovery	בָּאֵי	ז֬ת֬ט֬
נתתיה	23	11	In the company of and to the closing of and to the closing of and to the discovery and inner light	נָתַתִּיהָ	ג֬ז֬ת֬ת֬י֬
שמעני	23	11	By signing and continuing through a way that connects the voice of and together with the team and through a way	שָׁמָעֲנִי	ז֬י֬ס֬ש֬
ישקל	23	16	For the passage through and at the signing of and at the head and in the flow of	יִשְׁקֹל	ל֬פ֬ש֬ז֬
גבלו	23	17	Gates and in the system of and in the stream of life of that connects the connector of souls	גְּבָלָו	ל֬ל֬ט֬ו֬
שים	24	2	In the sealing of and through the passage and in the flow of and uniqueness	שִׂים	ג֬ל֬ז֬ש֬
אשביעך	24	3	leader and in the sign of and in the system of and in the discovery that connects the in the expression and role of	אַשְׁבִּיעֲךָ	א֬ס֬ז֬ט֬ש֬ת֬
קרבו	24	3	Leading and receiving and in the system of that connects the connector of souls	קִרְבּוֹ	ל֬ט֬ט֬פ֬
אשיב	24	5	Leading and for the sign of and for the discovery and in the system of	אָשִׁיבֹ	ט֬ז֬ש֬ת֬
יצאת	24	5	For the discovery and life cycle of leading to the leader and the closure of	יָצָאתָ	י֬ת֬ס֬ז֬
תאבה	24	5	To the sign of and the conclusion and the continuation through	תֹּאבֶה	ג֬ט֬ת֬י֬
השמר	24	6	Essence and in the sealing of and in the	הִשָּׁמֶר	פ֬ש֬ש֬ג֬

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			successor of and in the eating of uniqueness and in the sealing		
תשיב	24	6	To conclude and to sign and to pass through and in place of	תָּשִׁיב	𐤳𐤦𐤷𐤠
לקחני	24	7	In the flow of and as a leader and as a strong foundation and together with the team and through	לְקָחַנִי	𐤦𐤦𐤇𐤴𐤠
נקית	24	8	together with the team and as a head and through and to the end	נְקִּיתָ	𐤠𐤦𐤴𐤱
ישבע	24	9	To pass through and in the signing of and in place of that which connects the voice of	יִשָּׂבַע	𐤴𐤳𐤷𐤦
צאת	24	11	In the life cycle of leading to leading and closing of	צֵאת	𐤠𐤲𐤴
שאבת	24	11	For the sign of that leads to the leader and in the system of and the closing of	שֹׁאֲבֹת	𐤠𐤳𐤲𐤷
הקרה	24	12	to the eating of and the essence of inner light and leads the and receiving and inner light	הַקֵּרָה	𐤣𐤳𐤴𐤣
נצב	24	13	In the society of and in the life cycle of and in the system of	נִצָּב	𐤳𐤲𐤱
אשקה	24	14	Leading and to the sign of and leads to and inner light	אַשְׁקֶה	𐤣𐤴𐤷𐤲
הטי	24	14	Essence and in the action of and opening of the proximity rating	הַטִּי	𐤦𐤹𐤣
הכחת	24	14	Inner light and in the role of and stability and closure of	הַכַּחְתְּ	𐤠𐤹𐤱𐤣
שתה	24	14	By signing of and the conclusion and unique	שָׁתֵה	𐤣𐤠𐤷
ידעה	24	16	To discover inner worlds that connects the in expression and inner light	יְדַעֲה	𐤣𐤱𐤲𐤦
תעל	24	16	To the closure of that connects the expression and flow of life of	תְּעַל	𐤲𐤱𐤠

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הגמיאיני	24	17	Inner light and gates and continued to and the discovery that leads to the leading and the discovery and in the company of and the discovery.	הַגְמִיאֲיני	ꠢꠎꠇꠍꠢꠎ꠆
תמהר	24	18	To close and continue to and inner light and to receive	תְמַהֲר	ꠎꠢꠍꠤ
תרד	24	18	To close of and receive and inner worlds	תָרֶד	ꠎꠢꠤ
תשקהו	24	18	To the closing of and to the sign of and leads to and the inner light that connects the connector of souls	תַשְקֵהוּ	ꠎꠢꠔꠤꠉꠤ
אשאב	24	19	leader and in the sign of that leads to the leader and in the system of	אֶשְׁאָב	ꠀꠔꠢꠇ
השקתו	24	19	Inner light and to the sign of and leads to and to the closure of that connects the connector of souls	הַשְׁקֹתָו	ꠉꠢꠔꠤꠎꠢ
כלו	24	19	in the role of and in the life stream of connecting the connector of souls	כְּלֹו	ꠤꠇꠤ
שתת	24	19	To the sign of and the conclusion and continues through	שְׁתֹּת	ꠔꠎꠤ
תכל	24	19	To close of and in the role of and in the life stream of	תְּכֶל	ꠎꠤꠇ
שאב	24	20	For the sign of that leads to the leader and in the system of	שְׁאָב	ꠔꠢꠇ
תער	24	20	To the end that connects the voice of and in part of	תְּעַר	ꠎꠤꠏ
תשאב	24	20	To the end and in the sealing of that leads to the head and in the place of	תְּשַׁאֲב	ꠎꠤꠔꠢꠇ
הצליח	24	21	inner light and the life cycle of and the flow of life of and the discovery and stability	הַצְלֵיחַ	ꠉꠐꠇꠀ
מחריש	24	21	Continues through and on a strong foundation and in part of and through and in the signing of	מַחֲרִישׁ	ꠍꠈꠀꠃ
משתאה	24	21	Continues through and in the signing of and in the ending that leads to the head and uniqueness	מִשְׁתָּאֶה	ꠍꠃꠎꠢꠄ
הגידי	24	23	Uniqueness and openings and the	הַגִּידִי	ꠉꠢꠑꠃ

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			passage through an inner spirit and the passage through		
ללין	24	23	In the flow of and in the flow of and through and together with the team	לָלִין	ללל
יקד	24	26	For the discovery and leads the of inner worlds	יָקַד	קפד
נחני	24	27	Together with the team and on a strong foundation and together with the team and through	נָחֲנִי	נחנ
עזב	24	27	In the expression and window and in the system of	עָזַב	עזס
תגד	24	28	To close and gates of inner worlds	תַּגֵּד	תגט
תרץ	24	28	To the end and part of and at the moment	תֹּרַץ	תרט
שמעו	24	30	By signing and continuing through that connects the voice of that connects the creates a connection	שָׁמְעוּ	שמע
פניתי	24	31	On a long way of and together with the team and through and through and to the end and through and through	פִּנִּיתִי	פנתי
רחץ	24	32	For acceptance and stability and in the life cycle of	רָחַץ	רחק
דברי	24	33	Inner worlds and in the system of and receiving and discovery	דִּבְרֵי	דבי
דברתי	24	33	Inner worlds and in the system of and acceptance and closure of and discovery	דִּבַּרְתִּי	דבתי
יישם	24	33	To pass through and to pass through and in the signing of and continues through	יוּשַׂם	יום
עבדם	24	35	In the expression and system of inner worlds and continued to	עֲבָדֵם	עבס
ישבעני	24	37	To pass through and in the signing of and in the place of that connects the voice of and together with the team and to pass through	יַשְׂבִּיעֵנִי	יבעני
דרכך	24	40	Inner worlds and receives and in the role	דַּרְכֶּךָ	דכך

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			of		
התהלכתי	24	40	Uniqueness and to the end of inner light and closure of and inner light and in the life stream of and in the role of and closure of and discovery	הִתְהַלַּכְתִּי	𐤆𐤈𐤋𐤂𐤈𐤃
יתנו	24	41	To pass through and to the end and together with the team that connects the contactor	יִתְּנוּ	𐤊𐤋𐤈𐤆
תבוא	24	41	To the end and in place of the one that connects the one that connects the one that leads to the head.	תָּבוֹא	𐤕𐤊𐤂𐤈
תנקה	24	41	To close and in the company of and leads the and inner light	תְּנַקֶּה	𐤃𐤐𐤋𐤈
אבא	24	42	Leading in a transportation system	אָבָא	𐤀𐤂𐤀
ישך	24	42	For the passage through and the signing of and by a higher power	יְשָׁךְ	𐤉𐤍𐤆
מצליח	24	42	Continued to and in the life cycle of and in the life stream of and discovery and stability	מַצְלִיחַ	𐤇𐤆𐤊𐤌𐤋
השקיני	24	45	Uniqueness and in the sealing of and as the head and the passage through and together with the team and the passage through	הִשְׁקִינִי	𐤆𐤋𐤆𐤐𐤍𐤃
השקתה	24	46	Uniqueness and in the sealing of Inner light and the sign of and leads the and the closing of Inner light	הִשְׁקָתָה	𐤃𐤈𐤐𐤍𐤃
תורד	24	46	To the closure of that which connects the connector of souls and to the reception of inner worlds	תּוֹרֵד	𐤏𐤑𐤊𐤈
אשאל	24	47	leader and in the sign of that leads to the leader and in the life stream of	אֶשְׁאַל	𐤊𐤂𐤍𐤀
אשם	24	47	Head and in the sealing of and continuing through	אָשֵׁם	𐤌𐤍𐤂
אברך	24	48	Leader in the system of receiving a role	אֲבָרֵךְ	𐤋𐤑𐤃𐤂
אקד	24	48	Head and as head of inner spirit	אָקַד	𐤏𐤐𐤂

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אשתחוה	24	48	Leading and to the sign of and to the closure of and stability that connects the connector of souls and inner light	אֶשְׁתַּחֲוֶה	𐤀𐤔𐤕𐤇𐤅𐤄
הנחני	24	48	Essence and with team and inner order and with team and opening of uniqueness and together	הִנָּחֲנִי	𐤄𐤍𐤇𐤍𐤉
אפנה	24	49	Leader and in the adventure of and in the company of and inner light	אֶפְנֶה	𐤀𐤐𐤍𐤄
הגידו	24	49	Uniqueness and openings and the passage through an inner spirit that connects the creates a connection	הַגִּידוּ	𐤄𐤂𐤉𐤃𐤅
עשים	24	49	In the voice of and under the signature of and through and continues through	עֹשִׂים	𐤏𐤔𐤉𐤌
נוכל	24	50	Together with the team that connects the contactor and with the power of and in the flow of	נוּכַל	𐤍𐤅𐤊𐤋
ילינו	24	54	To pass through and in the flow of and to pass through and together with the team that connects the creates a connection	יָלִינוּ	𐤉𐤋𐤉𐤍𐤅
יקומו	24	54	For the passage through and as a head that connects the connecter and continues the connecter	יָקוּמוּ	𐤉𐤒𐤅𐤌𐤅
שלחני	24	54	In the signing of and in the flow of and on a strong foundation and together with the team and to move through	שַׁלְּחֵנִי	𐤔𐤋𐤇𐤍𐤉
אלכה	24	56	Leading in the life stream of the role of inner light	אֵלְכָה	𐤀𐤋𐤊𐤄
תאחרו	24	56	To the end that leads to the head and in a strong foundation and part of that connects the connecter	תְּאַחֲרוּ	𐤕𐤀𐤇𐤓𐤅
נקרא	24	57	together with the team and as a head and part of that leads to the head	נִקְרָא	𐤍𐤒𐤓𐤀
נשאלה	24	57	With a team and the signature of which leads to the leader and as water flows for and essence	נִשְׁאֲלָה	𐤍𐤔𐤀𐤋𐤄

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אלך	24	58	Leading in the life stream of the role of	אֵלֵךְ	𐤀𐤋𐤊
תלכנה	24	61	To close and in the life stream of and in the role of and in the company of and inner light	תֵלַכְנָה	𐤕𐤋𐤊𐤍𐤄
תרכבנה	24	61	To end and part of and power over and in place of and together with the team and uniqueness	תִּרְכַּבְנָה	𐤕𐤓𐤊𐤁𐤍𐤄
תפל	24	64	To the closure of and in the adventure of and in the flow of life of	תִּפֹּל	𐤕𐤐𐤋
תתכס	24	65	To the end and the end and the power over and in the view of	תִּתְכֹּס	𐤕𐤕𐤊𐤎
יאהבה	24	67	To a passage through which leads to the head and uniqueness and in place of and to a discovery that leads	יֶאֱהַבֶּה	𐤉𐤀𐤄𐤁𐤄
ישבק	25	2	To the discovery and sign of and in the system of and leads to	יִשְׁבַּק	𐤉𐤔𐤁𐤒
אשורם	25	3	Leading and to the sign of which connects the connector of souls and receiving and drawn to	אַשּׁוּרֵם	𐤀𐤔𐤅𐤓𐤌
עיפה	25	4	In the voice of and through and a long way of and uniqueness	עֵיפָה	𐤏𐤉𐤐𐤄
ישלחם	25	6	To pass through and in the sealing of and in the flow of and in a strong foundation and continues through	יְשַׁלְּחֵם	𐤉𐤔𐤋𐤇𐤌
יקברו	25	9	For the discovery and leads the and in the system of and receives that connects the connector of souls	יְקַבְּרוּ	𐤉𐤒𐤁𐤓𐤅
יאסף	25	17	For the passage through that leads to the head and in a long way of	יֶאֱסָף	𐤉𐤀𐤎𐤐
נפל	25	18	Together with the team and in the long way of and in the flow of	נָפַל	𐤍𐤐𐤋
קחתו	25	20	Leads the and stability and closure of that connects the connector of souls	קָחָתָו	𐤒𐤇𐤕𐤅

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יעתר	25	21	To the opening that connects the speech with the end of of and the eating of	יֶעְתַּר	٩٢٥٧
נכח	25	21	In the company of and in the role of and stability	נֹכַח	٨٢٧
דרש	25	22	Inner worlds and receiving and the sign of	דָּרַשׁ	٧٩٩
יתרצצו	25	22	To open the of and of and to eat of and during and during that connects the connector between	יִתְרֹצְצוּ	٦٢٢٩٢٧
יאמץ	25	23	For the passage through that leads to the head and continues through and in moments that continue to and in the cycle	יֶאֱמָץ	٢٧٤٧
יעבד	25	23	To discover that connects the in the expression and system of of inner worlds	יַעֲבֹד	٥٩٥٧
ימלאו	25	24	To discover and continue to and in the flow of life of that leads to the leader that connects the connector between and inheritor of	יִמְלְאוּ	٦٤٧٧٢
יגדלו	25	27	To pass through and openings of inner spirit and in the flow of	יִגְדְּלוּ	٦٧٥٩٧
יאהב	25	28	To a passage through which leads to the head and uniqueness and in place of to a discovery that leads	יֶאֱהַב	٩٣٤٧
עיף	25	29	In the voice of and through and a long way of	עָיֵף	٧٧٥
הלעיטני	25	30	Uniqueness and in the flow of that connects the voice of and through and in the act of and together with the team and through	הַלְעִיטֵנִי	٧٧٥٢٥٧٣
מכרה	25	31	Continues through and in power on and in part of and uniqueness	מְכֶרָה	٣٩٤٧
ימכר	25	33	To pass through and continue through and in the power of and in part of	יִמְכֹּר	٩٤٧٧
יבז	25	34	Beyond the discovery and in the system of and window	יָבֶז	٦٩٧

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אהיה	26	3	Head and Uniqueness for Passing Through and Uniqueness	אֶהְיֶה	𐤀𐤆𐤀𐤊
התברכו	26	4	Uniqueness and to the end of inner light and to the closure of and in the system of and to the acceptance and in the role of that connects the connector of souls	הִתְבָּרְכוּ	𐤊𐤊𐤑𐤁𐤇
חקותי	26	5	Stability and leads the that connects the connector of souls and the closure of and the discovery	חֻקּוֹתַי	𐤆𐤇𐤊𐤐𐤄
ישמר	26	5	To pass through and by signing of and continuing through and in part of	יִשְׁמֹר	𐤑𐤔𐤌𐤆
משמרתי	26	5	continues through and in the signing of and continues through and in part of and to the end and to the passage through	מִשְׁמַרְתִּי	𐤆𐤇𐤑𐤔𐤌𐤔
תורתי	26	5	To the end that which connects the connector and to the part of and to the end and to the passage through.	תּוֹרָתִי	𐤆𐤇𐤑𐤊𐤇
ישאלו	26	7	To pass through and in the signing of that which leads to the head and in the flow of that which connects the contactor	יִשְׁאֲלוּ	𐤊𐤆𐤀𐤔𐤆
ארכו	26	8	Leader and receiving and in the role of that connects the connector of souls	אָרְכוּ	𐤊𐤑𐤊𐤀
אמות	26	9	Leader and continues through that connects the connecter	אָמוּת	𐤇𐤊𐤔𐤀
שכב	26	10	In the sealing of and in the power of and in the place of	שָׁכַב	𐤑𐤑𐤔
יומת	26	11	To pass through a path that connects the contactor and continues through and to the end	יוּמָת	𐤇𐤔𐤊𐤆
יזרע	26	12	For opening and window and eating of that connects the in speaking with	יִזָּרֵע	𐤏𐤊𐤆𐤆
ימצא	26	12	For discovery and continued to and in the life cycle of that leads to the leader	יִמָּצֵא	𐤋𐤔𐤔𐤆

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יקנאו	26	14	To discover and lead the and in the company of who leads to the leader who connects the connector of souls	יְקַנְאֻ֫וּ	𐤉𐤒𐤍𐤀𐤅
חפרו	26	15	Stability and in the adventure of and and in the acceptance that connects the author of souls	חָפְרוּ֫	𐤇𐤐𐤓𐤅
ימלאום	26	15	To open and inheritor of and as flowing water for that leads to the leader that connects the connector between and inheritor of	יְמַלְאֻ֫וּם	𐤉𐤌𐤋𐤀𐤅𐤌
סתמום	26	15	In view of and to the end and continues through that connects the contactor and continues through	סְתָמֻ֫וּם	𐤎𐤕𐤌𐤅𐤌
יחן	26	17	For a passage through and in a strong foundation and together with the team	יְחַן	𐤉𐤇𐤍
יחפר	26	18	For a passage through and on a strong foundation and in a long way of and in part of	יַחְפֹּר	𐤉𐤇𐤐𐤓
שמת	26	18	By signing and continuing through and to the end	שֻׂמַּ֫ת	𐤔𐤌𐤕
התעשקו	26	20	Uniqueness and to the end of the inner light and the closure of the one who connects the expression and the sign of and leads the one who connects the connector of souls	הִתְעַשְּׁקוּ	𐤄𐤕𐤏𐤔𐤒𐤅
יריבו	26	20	To pass through and part of and to pass through and in place of that connects the creates a connection	יְרִיבוּ	𐤉𐤓𐤉𐤁𐤅
הרחיב	26	22	Essence and eating of and in internal order and opening and institution of uniqueness and in part	הִרְחִיב	𐤄𐤓𐤇𐤉𐤁
פרינו	26	22	On a journey of and eating of and opening and with a team that connects the author between	פָּרִ֫ינוּ	𐤐𐤓𐤉𐤍𐤅
יכרו	26	25	For opening and by authority and by eating of that connects the connector	יִכְרוּ	𐤉𐤊𐤓𐤅

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			between		
שנאתם	26	27	By signing and together with the team that leads to the head and to the end and through	שְׂנֵאתֶם	ֿשׂ+א+ש
תשלחוני	26	27	To the closure of and in the sign of and in the life stream of and stability that connects the author of souls and in the company of and in the discovery	תְּשַׁלְּחוּנִי	ז+ש+ב+ש
נאמר	26	28	Together with the team that leads to the head and continues through and in part of	נֹאמַר	ֿנ+א+ש
ראינו	26	28	On the part of a lead to the head and to cross through and together with the team that connects the contactor	רַאֲינוּ	ֿר+א+ז
נגענוך	26	29	Together with the team and openings that connect the voice of and together with the team that connect the creates a connection and with the power of	נָגַעְנוּךְ	ֿנ+ע+ז
נשלחך	26	29	Together with the team and with the signing of and through a path and by force	נְשַׁלֶּחֲךָ	ֿנ+ש+ב
ישתו	26	30	To pass through and in the signing of and to conclude that connects the contactor	יִשְׁתּוּ	ֿי+ש+ת
ישבעו	26	31	To pass through and in the signing of and in place of that which connects the voice of that which connects the contactor	יִשְׂבְּעוּ	ֿי+ש+ע
ישכימו	26	31	For the passage through and the signing of and by a higher power and the passage through and continues a path that connects the contactor	יַשְׁכִּימוּ	ֿי+ש+כ
יגדו	26	32	To pass through and openings of an inner spirit that connects the creates a connection	יַגִּדוּ	ֿי+ג+ד

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מצאנו	26	32	Continued to and in the life cycle of leading to the leader and in the company of connecting the soul connector	מָצָאנוּ	٤٧٤٣٧
צודה	27	3	In the life cycle of the one who connects the soul connector of inner worlds and inner light	צָוּדָה	٣٩٩٣
תליך	27	3	For the closure of and in the life stream of and in the discovery of and in the role of	תָּלִיְךָ	٢٢٧٠
אהבתי	27	4	Leader of inner light in the system of closure of revelation.	אֲהַבְתִּי	٧٠٩٣٤
הביאה	27	4	Inner light and system of and discovery that leads to the leader and inner light	הֲבִיאָ	٣٤٧٩٣
תברכך	27	4	And to end of and in the institution of and eating of and in authority over and in authority over	תְּבָרֶכְךָ	٢٢٩٩٠
צוד	27	5	In the life cycle of the one who connects the soul connector of inner worlds	צָוּד	٥٩٣
שמעתי	27	6	By signing and continuing through a way that connects the voice of and to the end and through a way	שָׁמַעְתִּי	٧٠٥٣٧
אברככה	27	7	Leading in the system of accepting a role of a role of the inner light	אֲבָרֶכְכָה	٣٢٢٩٩٤
אהב	27	9	Leader and inner light in the system of ranking	אֲהֵב	٩٣٤
ימשני	27	12	For passage through and continues through and in the signing of and together with the team and passage through	יְמַשֵּׁנִי	٧٢٧٧٧
מתעתע	27	12	Continued to and the closing of that connects the in the expression and the closing of that connects the in the expression	מְתַעְתֵּעַ	٥٠٥٠٢
קללתך	27	13	Leading the and in the life stream of and in the life stream of and for the closure of and in the role of	קְלָלָתֶךָ	٢٠٧٧٩

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תלבש	27	15	For the closure of and in the life stream of and in the system of and as a sign of	תַּלְבֵּשׁ	ϣϥζϯ
הלבישה	27	16	Essence and as flowing water for that leads to the leader and essence	הִלְבִּישָׁה	ϩϣϩϥζϩ
עשתה	27	17	In speaking with and signing of and ending of and essence	עָשְׂתָה	ϩϯϣο
שבה	27	19	For the sign of and in the system of the inner light	שְׁבָה	ϩϥϣ
תברכני	27	19	And to end of and in the institution of and eating of and in authority over and with a team and opening	תְּבָרְכֵנִי	ϛϧϤϥϥϯ
מהרת	27	20	Continues through and uniqueness and in part of and to end	מְהַרְתִּ	ϯϥϩϧϤ
אמשך	27	21	Leading and continuing to and a sign of and in the role of	אֲמַשְׁךָ	ϤϣϤϫ
גשה	27	21	Gates and sign of and inner light	גְּשָׁה	ϩϣϩ
ימשהו	27	22	For passage through and continues through and in the signing of and uniqueness that connects the contactor	יְמַשֵּׁהוּ	ϩϧϩϣϤϛ
הכירו	27	23	Uniqueness and power that connects the contactor	הַכִּירוֹ	ϩϥϛϧϤϧ
שקה	27	26	To the signing of and at the head of and essence	שְׁקָה	ϩϥϕϣ
ברכו	27	27	in place of and in part of and to the power of that connects the creator of the contact	בֵּרְכוֹ	ϩϤϥϥ
ישק	27	27	For the opening and signing of and at the head of	יִשַּׁק	ϥϣϕ
ראה	27	27	To receive that leads to the carrier and inner light	רָאֲהּ	ϩϤϯϩ
תירש	27	28	To end and to pass through and in part of and in the signing of	תִּירַשׁ	ϣϥϛϯ
ארריך	27	29	head and in part of and in part of and in the passage through and in power over	אֹרְרֶיךָ	ϤϛϥϥϤ
יעבדוך	27	29	To pass through a path that connects the voice of and instead of of an inner spirit that connects the creates a connection	יַעַבְדוּךָ	Ϥϥϩϧϛοϛ

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			and by force		
ישתחוו	27	29	For a passage through and in the sealing of and to the end and on a strong foundation that connects the contactor that connects the contactor	יִשְׁתַּחֲוּוּ	ϟϟϐϮϣϠ
יחרד	27	33	For an opening and in an internal order and in the eating of the soul inner spirit	יֶחֱרַד	ϭϥϐϠ
צד	27	33	In the life cycle of inner worlds	צָד	ϭϡ
ברכני	27	34	In place of and in part of and in power over and together with the team and through	בֵּרַכֵנִי	ϠϤϤϥϭ
יצעק	27	34	For the discovery and the life cycle of that connects the in expression and leads the	יְצַעֵק	ϮϬϡϠ
בכרתי	27	36	In place of and in power over and in part of and to end and to pass through	בְּכָרְתֵי	ϠϮϥϤϭ
יעקבני	27	36	To pass through that connects the in the voice of and as head and in the place of and together with the team and to pass through	יַעֲקֻבֵנִי	ϠϤϭϬϡϠ
סמכתיו	27	37	In view of and continues through and power over and to the end and to the transition through that connects the contactor	סְמַכְתָּיו	ϟϡϮϯϦ
שמתיו	27	37	By signing and continuing through and to the end and through a passage that connects the contact	שַׂמְתָּיו	ϟϡϯϣ
יבך	27	38	To the passage through and in place of and by a superpower	יְבָךְ	ϤϥϠ
מושבך	27	39	Continues through that connects the connecter and in the signing of and in place of and by force	מוֹשָׁבֶךָ	Ϥϥϣϟϯ
תחיה	27	40	To the end and in a strong foundation and in a transition through and uniqueness	תִּחְיֶה	ϭϠϐϮ
תריד	27	40	To close of and receive and and	תָּרִיד	ϭϡϠϮ

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			discovery of inner worlds		
אהרגה	27	41	Leader of Essence for Eating Doors to Essence	אַהַרְגָה	𐤀𐤇𐤓𐤂𐤄
ישטם	27	41	For the opening and signing of and in the action of and successor of	יִשְׂטָם	𐤉𐤔𐤈𐤌
מתנחם	27	42	Continued through and to the end and together with the team and on a strong foundation and continues through	מִתְנַחֵם	𐤌𐤕𐤍𐤇𐤌
ברח	27	43	In the system of and receiving and stability	בְּרַח	𐤁𐤓𐤇
לקחתיך	27	45	In the flow of life of and leads the and stability and closure of and in the role of	לְקַחְתִּיךְ	𐤋𐤒𐤇𐤕𐤉𐤊
שכח	27	45	To the sign of and in the role of and stability	שָׂכַח	𐤔𐤊𐤇
שלחתי	27	45	In the signing of and in the flow of and on a strong foundation and to the end and to the passage through	שָׁלַחְתִּי	𐤔𐤋𐤇𐤕𐤉
קצתי	27	46	Leading the and in the life cycle of and for the closure of and for the discovery	קַצֹתִי	𐤒𐤑𐤕𐤉
יצוהו	28	1	For the discovery and life cycle of the soul connector and the inner light that connects the soul connector	יְצַוֶּהוּ	𐤉𐤑𐤅𐤄𐤅
יפרך	28	3	To go through and a long way of and in part of and by force	יְפָרֶךְ	𐤉𐤐𐤓𐤊
ירבך	28	3	To pass through and part of and instead of and by power over	יְרַבֶּךְ	𐤉𐤓𐤁𐤊
יפגע	28	11	To the passage through and the long way of and openings that connects the voice of	יִפְגַּע	𐤉𐤐𐤂𐤏
יחלם	28	12	For a passage through and in a strong foundation and in the flow of and continues through	יַחֲלֹם	𐤉𐤇𐤋𐤌
ירדים	28	12	To pass through and part of of inner spirit and to pass through and continues through	יְרַדֵּים	𐤉𐤓𐤃𐤌
מגיע	28	12	Continued to and gates and discovery	מַגִּיעַ	𐤌𐤂𐤉𐤏

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			that connect the in expression		
פרצת	28	14	In the adventure of and acceptance and in the life cycle of and closing of	פָּרַצְתָּ	۲۴۹۶
אעזבך	28	15	A leader who connects the expression and the window and the system of and in the role of	אֶעֱזָבְךָ	۲۶۹۵۲
השבתיך	28	15	Essence and in the signing of and in the institution of and in the opening and in the authority over Uniqueness	הֶשְׁבֹּתִיךְ	۲۲۲۶۹۳
עשיתי	28	15	In the voice of and under the signature of and through and to conclude and through	עָשִׂיתִי	۲۲۲۹۵
שמרתיך	28	15	By signing and continuing through and part of and to the end and through a way and by force	שְׁמַרְתִּיךְ	۲۲۲۶۹۴
יצק	28	18	For the discovery and the life cycle of and leads the	יְצַק	۶۴۲
ידר	28	20	For the passage through an inner spirit and in part of inner worlds	יְדַר	۹۵۲
לבש	28	20	In the life stream of and in the system of and the sign of	לָבַשׁ	۳۹۷
נדר	28	20	Together with the team of inner spirit and part of	נָדַר	۹۵۹
שמרני	28	20	By signing and continuing through and part of and together with the team and through a way	שְׁמָרַנִי	۲۶۹۴۳
אעשרנו	28	22	A leader who connects the expression and the sign of and in the company of that connects the connector of souls	אֲעַשְּׂרֶנּוּ	۶۶۹۳۵۴
גללו	29	3	Openings and in the flow of and in the flow of that connects the creator of the connection rating	גָּלְלוּ	۶۷۷۱
הקשו	29	3	inner light and leads to and to the sign of that connects the connector of souls	הִשְׁקוּ	۶۳۴۳
השיבו	29	3	Uniqueness and in the signing of and in the passage through and in place of that connects the creates a connection inner	הֵשִׁיבוּ	۶۶۲۳۳

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			light and in the sign		
מקמה	29	3	Drawn to and leading the and drawn to and inner light	מָקְמָה	ֶמקמה
נאספו	29	3	Together with the team that leads to the head and to the view on and on a long way of who connects the contactor	נֶאֱסְפוּ	ֶנאספו
ידענו	29	5	To pass through an inner spirit that connects the in the voice of and together with the team that connects the contactor	יָדַעְנוּ	ֶידענו
ידעתם	29	5	A passage through an inner spirit that connects the voice of and to the end and continues through	יְדַעְתֶּם	ֶידעתם
השקו	29	7	Inner light and the sign of and leads the that connects the connector of souls	הַשְׁקוּ	ֶהשקו
לכו	29	7	In the life stream of and in the role of that connects the connector of souls	לְכוּ	ֶלכו
השקינו	29	8	Inner light and the sign of and leads the and the discovery and in the company of that connects the connector of souls	הִשְׁקִינוּ	ֶהשקינו
יאספו	29	8	For the passage through that leads to the head and in a long way of that connects the connector	יֵאָסְפוּ	ֶיאספו
יגל	29	10	To discover and gates that connects the connector of souls that connects the in expression	יָגֶל	ֶיגל
יביאהו	29	13	To the discovery and system of and the discovery that leads to the conductor and inner light that connects the connector of souls	יְבִיאֵהוּ	ֶיביאהו
יחבק	29	13	For opening and internal order and in the institution of and in the head of a strong	יְחַבֵּק	ֶיחבק
הגידה	29	15	Inner light and gates and the discovery of inner worlds and inner light	הַגִּידָה	ֶהגידה
עבדתני	29	15	In the expression and system of inner	עֲבַדְתָּנִי	ֶעבדתני

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			worlds and closure of and in the company of and discovery		
אעבדך	29	18	A leader who connects the expression and the system of inner worlds and in the role of	אֶעֱבָדְךָ	ץעפצך
תתי	29	19	To the closing of and the closure of and the discovery	תִּתֶּי	ת++
אהבתו	29	20	Head and uniqueness in the place of completion that connects the contact	אַהֲבָתְוֹ	ך+פתך
אבואה	29	21	Head in the place where it connects and creates a connection that leads to the head and the only	אֲבוֹאָה	תכךפך
רמיתני	29	25	in part of and continues through and to pass through and to conclude and together with the team and to pass through	רְמִיתָנִי	ת+תת
יאהבני	29	32	To a passage through which leads to the head and uniqueness and in place of and together with the team and to a passage through which leads to a discovery that leads	יֶאֱהַבֵנִי	תתתכת
ילוה	29	34	To pass through and in the flow of that connects the creates a connection and uniqueness	יִלֶּוֶה	תךת
אודה	29	35	Leader that Connects the Connector of Souls of Inner Worlds and Inner Light	אוֹדֶה	תפךכ
תקנא	30	1	to the closing of and leads to and in the company of that leads to leads	תְּקַנֵּא	כתפ+
מנע	30	2	Continues through and together with the team that connects the voice of	מָנַע	٥תת
דנני	30	6	Inner worlds and in the company of and in the company of and for the discovery	דַּנֵּנִי	תתפ

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נפתולי	30	8	Together with the team and a long way of and to the end that connects the creates a connection and in the flow of and to the passage through	נַפְתּוּלֵי	ז+ל+ל+נ
נפתלתי	30	8	Together with the team and a long way of and to the end and on a strong foundation and to the passage through	נַפְתַּלְתִּי	ז+ד+ל+נ
אשרוני	30	13	Leading and to the sign of and acceptance that connects the connector of souls and in the company of and discovery	אַשְׁרוּנִי	ז+נ+ש+א
שכרתיך	30	15	For the signing of and with the authority of and the eating of and the conclusion of and the opening of and the authority of	שְׂכַרְתִּיךְ	ת+ז+כ+ש
שכרי	30	18	For the signing of and with the authority of and the eating of and the opening of	שְׂכָרִי	ז+כ+ש
זבדני	30	20	Inner spirit is a window and in the system of inner worlds and in the company of and the discovery	זְבָדַנִי	ז+ד+ב+ט
חרפתי	30	23	In internal order and eating of and on a journey of and the opening of a strong foundation	חֲרָפָתִי	ז+פ+ר+ח
ידעת	30	26	For the discovery of inner worlds that connects the expression and closure of	יָדַעְתָּ	ת+ע+ד+י
עבדתי	30	26	In the expression and system of inner worlds and closure of and discovery	עָבַדְתִּי	ז+ד+ב+ע
עבדתיך	30	26	In the expression and system of inner worlds and closure of and discovery and in the role of	עָבַדְתִּיךְ	ת+ז+ד+ב+ע
תנה	30	26	To close and in the company of and inner light	תְּנָה	ה+נ+ת

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נחשתי	30	27	Together with the team and on a strong foundation and in the signing of and to the end and through	נְחַשְׁתִּי	ז+ש+ב+ע
יפרץ	30	30	To discover and in the adventure of and in the life cycle of	יִפְרַץ	ק+ר+ז
אשמר	30	31	Leading and to the sign of and drawn to and acceptance	אָשְׁמֹר	ר+ש+א
ענתה	30	33	in the expression and company of and for the closure of and inner light	עָנְתָה	ת+נ+ע
צדקתי	30	33	In the life cycle of inner worlds and discovery and leads to and closure of and discovery	צְדָקָתִי	ז+ת+ק+צ
דברך	30	34	Inner worlds and in the system of and acceptance and in the role of	דְּבָרְךָ	ך+ר+ב+ד
נותרת	30	36	Together with the team that connects the contactor and to the end and in part of and to the end	נוֹתֶרֶת	ת+ר+ת+נ
יפצל	30	37	To discover and in the adventure of and in the life cycle of and in the life stream of	יְפַצֶּל	ל+צ+ז
יחמנה	30	38	For a passage through and in a strong foundation and continues through and together with the team and uniqueness	יֶחֱמְנָה	ה+נ+מ+ח+ב+ז
יצג	30	38	For the discovery and life cycle of and gates.	יְצַג	ג+צ+ז
שתות	30	38	By signing of and the conclusion that connects the contact and to the end	שְׁתוּת	ת+ו+ת+ש
יחמו	30	39	For a passage through and in a strong foundation and continues through that connects the creates a connection	יֶחֱמָו	ו+מ+ח+ב+ז
תלדן	30	39	For the closure of and in the life stream of of inner worlds and in the society of	תֶּלְדָן	ן+ד+ל+ת

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הפריד	30	40	Inner light and in the adventure of and acceptance and discovery of inner worlds	הִפְרִיד	𐤇𐤆𐤓𐤉𐤃
מקשרות	30	41	Drawn to and leading to and to the sign of and to receive that connects the connector of souls and to the closing of	מְקֻשָּׁרוֹת	𐤌𐤒𐤔𐤓𐤅𐤕
העטיף	30	42	Essence that connects the in speaking with and in the action of and in the opening and in the journey of uniqueness	הַעֲטִיף	𐤄𐤏𐤈𐤉𐤐
ישים	30	42	For the passage through and in the signing of and in the continuation of and in the continuation of	יָשִׂים	𐤉𐤔𐤌
ידעתן	31	6	For the passage through an inner spirit that connects the voice of and to the end and together with the team	יְדַעְתֶּן	𐤉𐤃𐤏𐤕𐤍
החלף	31	7	Essence and internal order and as flowing water for and on the journey of the proximity rating	הֶחֱלִף	𐤄𐤇𐤋𐤐
הרע	31	7	Uniqueness and in part of that connects the voice of inner light	הֲרֵע	𐤄𐤓𐤏
התל	31	7	Uniqueness and to the end of inner light and closure of and in the life stream of	הֲתֵל	𐤄𐤕𐤋
יצל	31	9	For the discovery and life cycle of and in the life stream of	יְצֵל	𐤉𐤑𐤋
אשא	31	10	leader and in the sign of that leads to the leader	אֶשָּׂא	𐤀𐤔𐤀
נדרת	31	13	In the company of inner worlds and receiving and the closure of	נָדַרְתְּ	𐤍𐤃𐤓𐤕
תאמרנה	31	14	To the end that leads to the head and continues through and in part of and together with the team and uniqueness	תֹּאמַרְנָה	𐤕𐤀𐤌𐤓𐤍𐤄
תען	31	14	To the end that connects the voice of and together with the team	תַּעַן	𐤕𐤏𐤍
אכול	31	15	Leader in the role of a connector of souls in the life stream of	אָכֹל	𐤀𐤊𐤅𐤋

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נחשבנו	31	15	Together with the team and on a strong foundation and in the signing of and in place of and together with the team that connects the creates a connection	נָחְשַׁבְנוּ	𐤍𐤇𐤔𐤁𐤍𐤅
הציל	31	16	Inner light and the life cycle of and the discovery and the flow of life of	הַצִּיל	𐤄𐤑𐤉𐤋
ינהג	31	18	For the passage through and together with the team and uniqueness and openings	יְנַהֵג	𐤉𐤍𐤄𐤂
לבוא	31	18	In the life stream of and in the system of that connects the connector of souls that leads to the leader	לָבוֹא	𐤋𐤁𐤅𐤀
קנינו	31	18	Leads the and in the company of and discovery and in the company of that connects the connector of souls	קִנְיָנוֹ	𐤒𐤍𐤉𐤍𐤅
גזז	31	19	Gates and window and window rating	גָּזַז	𐤂𐤆𐤆
תגנב	31	19	To the end and openings and together with the team and in place of	תִּגְנֹב	𐤕𐤂𐤍𐤁
יגנב	31	20	To discover and gates and drawn to and in the flow of life of	יִגְנֹב	𐤉𐤂𐤍𐤁
יברח	31	21	To pass through and in place of and in part of and in a strong foundation	יִבְרַח	𐤉𐤁𐤓𐤇
ידבק	31	23	For the discovery of inner worlds and in the system of and leads to	יִדְבַּק	𐤉𐤃𐤁𐤒
ישג	31	25	To the passage through and in the signing of and opens	יַשֵּׂג	𐤉𐤔𐤂
תקע	31	25	To close and lead the one that connects the in the expression	תָּקַע	𐤕𐤒𐤏
תנהג	31	26	To close and in the company of and inner light and gates	תְּנַהֵג	𐤕𐤍𐤄𐤂
אשלחך	31	27	Leading and to the sign of and in the life stream of and stability and in the role of	אֲשַׁלֶּחֲךָ	𐤀𐤔𐤋𐤇𐤊
נחבאת	31	27	Together with the team and in a strong foundation and in a place of that leads to	נַחְבֵּאתָ	𐤍𐤇𐤁𐤀𐤕

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			the head and the end		
הסכלת	31	28	Essence and seeing of and in authority on and as flowing waters for the of and of uniqueness and looking at	הִסְכַּלְתְּ	ꠇ7ㅓ꠸ꠇ
נטשתני	31	28	Together with the team and in the act of and in the signing of and to conclude and together with the team and in the passage through	נְטַשְׁתַּנִי	ꠎ꠹ㅓ꠱⊕꠹
גנבת	31	30	Gates and in the company of and in the system of and for closing of rating	גְּנַבְתְּ	ㅓ꠹꠷꠷
נכסף	31	30	Together with the team and with a superpower and on a long way of	נְכְסַף	ꠎꠇ꠸꠹
נכספתה	31	30	Together with the team and with a superpower and on a long way of and finally and uniqueness	נְכְסַפְתָּה	ꠇ꠸ꠎꠇ꠸꠹
יראתי	31	31	To pass through and part of that leads to the head and to the end and to pass through	יֶרְאֹתִי	ꠎㅓ꠱ꠇ꠹
גנבתם	31	32	Gates and in the company of and in the system of and for the closure of and for the closure of and for the continuation of the rating	גְּנַבְתֶּם	ꠎㅓ꠹꠷꠷
הכר	31	32	Uniqueness and power that connects the team and passing through	הַכָּר	ꠇ꠸꠹
תמצא	31	32	To the closing of and continuing to and in the life cycle of that leads to the leading	תִּמְצָא	ꠇ꠸꠱ㅓ꠱
ימשש	31	34	For passage through and continues through and in the signing of and in the signing of	יְמַשֵּׁשׁ	ꠎ꠱ㅓ꠱꠱꠹
תשמם	31	34	To close and to sign of and continued to and continued to	תְּשַׁמֵּם	ꠇ꠸꠱ㅓ꠱꠱

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יוכיחו	31	37	For the discovery that connects the soul connector and in the role of and for the discovery and stability that connects the soul connector	יוֹכִיחוּ	꠸ꠓꡆꡊ꠸
מצאת	31	37	Continued to and in the life cycle of leading to the leader and the closure of	מָצָאתָ	ꡍꡊꡀꠇ
משׁשׁת	31	37	Continues through and in the signing of and in the signing of and in the signing of and in the ending	מִשַּׁשְׁתְּ	ꡍꡎꡎꡔ
אכלתי	31	38	Leading in the role of in the life stream of closing of for discovery	אָכַלְתִּי	ꡀꡊꡃꡔ
גנבתי	31	39	Gates and in the company of and in the system of and for the closure of and for the discovery of a rating	גָּנַבְתִּי	ꡆꡐꡓꡔ
תבקשׁנה	31	39	To close and in the system of and leads the and sign of and in the company of and inner light	תְּבַקְּשֶׁנָּה	ꡓꡓꡒꡎꡐꡍ
אכלני	31	40	Leader in the role of In the life stream of society of discovery	אָכָלַנִי	ꡀꡊꡃꡍ
תדד	31	40	And to the end of the soul of the soul	תְּדַד	ꡓꡓꡒ
תחלף	31	41	To end and strong foundation and in the flow of and long way of	תַּחֲלַף	ꡓꡗꡃꡐ
שׁלחתני	31	42	In the signing of and in the flow of and on a strong foundation and to the end and together with the team and to the passage through	שִׁלַּחְתָּנִי	ꡎꡃꡗꡓꡍ
ירימה	31	45	To pass through and part of and to pass through and continues through and uniqueness	יְרִימָה	ꡔꡘꡍꡘ
לקטו	31	45	In the life stream of and leads the and in the way of action that connects the connector of souls	לְקָטוּ	ꡃꡗꡐꡃ
יצף	31	49	For the passage through and moments and a long way of	יָצַף	ꡔꡎꡐ
נסתר	31	49	together with the team and in the view	נִסְתַּר	ꡍꡐꡓꡘ

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			and in the end and in part of		
יזבח	31	54	For the passage through and window and in place of and on a strong foundation	יְזַבַּח	𐤉𐤆𐤁𐤇
ינשק	32	1	To cross through and together with the team and under the signature of and as the head	יְנַשֵּׁק	𐤉𐤍𐤔𐤒
יפגעו	32	2	To the passage through and the long way of and openings that connects the voice of that connects the contactor	יְפַגְּעוּ	𐤉𐤐𐤂𐤏𐤅
ראם	32	3	On the part of a lead to the head and to continue through	רְאֵם	𐤓𐤀𐤌
גרתי	32	5	Gates and receiving and closing of and discovering	גַּרְתִּי	𐤂𐤓𐤕𐤉
תאמרון	32	5	To the end that leads to the head and continues through and in part of that connects the contactor and together with the team	תֹּאמְרוּן	𐤕𐤀𐤌𐤓𐤅𐤍
אשלחה	32	6	Leading and to the sign of and in the life stream of and stability and inner light	אֲשַׁלְּחָה	𐤀𐤔𐤋𐤇𐤄
קראתך	32	7	Leading the and receiving that leads to the leading and closing of and in the role of	קָרָאתָךְ	𐤒𐤓𐤀𐤕𐤊
יחץ	32	8	For an opening and in an internal order and in time of	יַחַץ	𐤉𐤇𐤑
יבוא	32	9	For the passage through and in the place of that connects the connector that leads to the head	יָבוֹא	𐤉𐤁𐤅𐤀
איטיבה	32	10	Leader and in the way of discovery and in the role of inner light	אֵיטִיבָה	𐤀𐤉𐤈𐤉𐤁𐤄
הייתי	32	11	Uniqueness and transition through and transition through and to the end and transition through	הָיִיתִי	𐤄𐤉𐤉𐤕𐤉
הכני	32	12	Uniqueness and power that connects the contactor	הַכֵּנִי	𐤄𐤊𐤍𐤉
הצילני	32	12	essence and in time of and the opening and as water flowing for and with a team and the opening of uniqueness and	הַצִּילֵנִי	𐤄𐤑𐤉𐤋𐤍𐤉

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			moments of		
איטיב	32	13	Leader and in the way of action and discovery and in the system of inner light	אֵיטִיב	𐤇𐤆⊕𐤆𐤊
ילן	32	14	To pass through and in the flow of and together with the team.	יָלֶן	𐤉𐤋𐤆
עברו	32	17	In the expression and system of and receiving that connects the author of souls	עִבְרוּ	𐤏𐤊𐤉𐤅
תשימו	32	17	To conclude and to sign and to pass through and continue through that connects the creates a connection	תָּשִׂימוּ	𐤊𐤔𐤆𐤔𐤅𐤟
יפגשך	32	18	To the opening and the journey of and doors and the signing of and the authority over	יִפְגְּשֵׁךְ	𐤉𐤔𐤅𐤋𐤆
שאלך	32	18	For the sign of that leads to the leader and in the life stream of and in the role of	שְׁאֵלְךָ	𐤔𐤊𐤋𐤔
אחרינו	32	19	Head and strong foundation and part of and passing through and together with the team that connects the creates a connection	אַחֲרֵינוּ	𐤊𐤔𐤇𐤈𐤋
שלוחה	32	19	In the signing of and the flow of that connects the creates a connection and a strong and unique foundation	שְׁלוּחָה	𐤈𐤈𐤊𐤔
הלכים	32	20	Essence and as water flowing for and with authority over and the opening and successor of	הֹלְכִים	𐤈𐤆𐤊𐤇
מצאכם	32	20	Continued to and in the life cycle of leading to the leader and in the role of and continued to	מֹצְאֲכֶם	𐤈𐤈𐤊𐤈
תדברון	32	20	To the closing of of of inner worlds and in the system of and and acceptance that connects the author of souls and in the company of	תְּדַבְּרוּן	𐤈𐤊𐤉𐤉𐤟

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אכפרה	32	21	Leading in the role of in the adventure of receiving inner light	אָכַפְּרָה	𐤀𐤊𐤐𐤓𐤄
הלכת	32	21	Essence and as water flowing for and with authority over and the of and of	הֹלָכֶת	𐤄𐤋𐤊𐤕
לן	32	22	In the flow of and together with the team	לָן	𐤋𐤍
יעברם	32	24	To pass through a path that connects the voice of and instead of and in part of and continues through	יַעֲבֵרֵם	𐤉𐤏𐤁𐤓𐤌
יקחם	32	24	For the opening and at the head of and internal order and successor of	יִקְחֵם	𐤉𐤒𐤇𐤌
יאבק	32	25	To a passage through which leads to the head and in place of and as a head to a discovery that leads	יֵאָבֵק	𐤉𐤀𐤁𐤒
יותר	32	25	For the discovery that connects the connector of souls and for the closure of and for the acceptance	יֶוָּתֵר	𐤉𐤅𐤕𐤓
האבקו	32	26	Uniqueness that leads to the head and in place of and as a head that connects the contactor	הֵאָבְקוֹ	𐤄𐤀𐤁𐤒𐤅
ברכתני	32	27	In the system of and acceptance and in the role of and closure of and in the company of and discovery	בֵּרַכְתָּנִי	𐤁𐤓𐤊𐤕𐤍𐤉
שרית	32	29	In the signing of and part of and passing through and to the end	שָׂרִיתָ	𐤔𐤓𐤉𐤕
תשאל	32	30	To the end and in the sealing of that leads to the head and in the flow of	תִּשְׁאַל	𐤕𐤔𐤀𐤋
תנצל	32	31	To close and in the company of and in the life cycle of and in the life stream of	תִּנָּצֵל	𐤕𐤍𐤑𐤋
יזרח	32	32	For passage through and window and in part of and in a strong foundation	יִזְרַח	𐤉𐤆𐤓𐤇
יבכו	33	4	To the passage through and in place of and by a superpower that connects the connector	יְבָכּוּ	𐤉𐤁𐤊𐤅
יחבקהו	33	4	For opening and internal order and in	יְחַבְּקֵהוּ	𐤉𐤇𐤁𐤒𐤄𐤅

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			the institution of and in the head of and essence that connects the connector between strong		
ישקהו	33	4	For the opening and signing of and at the head of and the essence that connects the connector between	יִשָּׁקֵהוּ	𐤉𐤔𐤒𐤄𐤅
תגשן	33	6	To the end and openings and in the sealing of and together with the team	תְּגַשְּׁן	𐤕𐤂𐤔𐤍
תשתחוין	33	6	To the closing of and the sign of and the closure of and the stability that connects the connector of souls and the discovery and in the company of	תִּשְׁתַּחֲוִין.	𐤕𐤔𐤕𐤇𐤅𐤉𐤍
תגש	33	7	To the end and openings and in the sealing of	תְּגַשׁ	𐤕𐤂𐤔
פגשתי	33	8	In a long way of and openings and in the signing of and to the end and through	פָּגַשְׁתִּי	𐤐𐤂𐤔𐤕𐤉
תרצני	33	10	To the end of and eating of and during and with a team and opening	תִּרְצֵנִי	𐤕𐤓𐤑𐤍𐤉
חנני	33	11	On a strong foundation and together with the team and together with the team and for a transition through	חַנֵּנִי	𐤇𐤍𐤍𐤉
נסעה	33	12	in the company of and to notice in and in the expression and inner light	נִסְעָה	𐤍𐤎𐤏𐤄
דפקום	33	13	Inner worlds and in the adventure of and leads the that connects the connector of souls and is drawn to	דָּפָקוּם	𐤃𐤐𐤒𐤅𐤌
אציגה	33	15	Leading and in the life cycle of and discovery and gates and inner light	אַצִּיגָה	𐤀𐤑𐤉𐤂𐤄
נסע	33	17	together with the team and in the view that connects the voice of	נָסַע	𐤍𐤎𐤏
נטה	33	19	In the company of and through the action and inner light	נָטָה	𐤍𐤈𐤄
יענה	34	2	For discovery that connects you in the expression and company of and inner light	יְעַנֶּה	𐤉𐤏𐤍𐤄

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ישכב	34	2	For the opening and the signing of and by a higher authority and by an institution of	יִשְׁכַּב	𐤉𐤔𐤊𐤁
תדבק	34	3	To the end of an inner spirit and in place of and as a head	תִּדְבַּק	𐤕𐤃𐤁𐤒
באם	34	5	In the system of leading to leading and continued to	בְּאֵם	𐤁𐤀𐤌
החרש	34	5	Inner light and stability and acceptance and a sign of the proximity rating	הֶחֱרִישׁ	𐤄𐤇𐤓𐤔
טמא	34	5	In the act of and continues through that leads to the head	טְמֵא	𐤈𐤌𐤀
יתעצבו	34	7	To pass through and to the end that connects the voice of and in the moment and in the place of that connects the contactor	יִתְעַצָּבוּ	𐤉𐤕𐤏𐤑𐤁𐤅
שמעם	34	7	By signing and continuing through that connects the voice of and continues through	שָׁמְעָם	𐤔𐤌𐤏𐤌
חשקה	34	8	In an internal order and with the signing of and with the authority of and the successor of	חָשְׁקָה	𐤇𐤔𐤒𐤄
האחזו	34	10	Uniqueness that leads to the head and in a strong foundation and a window that connects the contactor	הֶאֱחָזוּ	𐤄𐤀𐤇𐤆𐤅
סחרוה	34	10	To see and in inner order and to eat of that which connects the connector between and essence	סָחֲרוּהָ	𐤎𐤇𐤓𐤅𐤄
תשבו	34	10	To the end and in the sealing of and in the place of that connects the creates a connection	תֵּשְׁבוּ	𐤕𐤔𐤁𐤅
תאמרו	34	11	To the end that leads to the head and continues through and in part of that connects the contactor	תֹּאמְרוּ	𐤕𐤀𐤌𐤓𐤅
הרבו	34	12	inner light and to the acceptance and in the system of that connects the connector of souls	הַרְבּוּ	𐤄𐤓𐤁𐤅

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ידברו	34	13	For passage through of an inner spirit and in place of and in part of that connects the contactor	יְדַבְּרוּ	𐤉𐤃𐤁𐤓𐤅
המל	34	15	Uniqueness and continues through inner light and continues to and in the life stream of	הַמֹּל	𐤄𐤌𐤋
תהיו	34	15	For the closure of an inner light and to the discovery that connects the connector of souls	תְּהֵיוּ	𐤕𐤄𐤉𐤅
היינו	34	16	Essence and opening and opening and with a team that connects the connector between	הֱיִינוּ	𐤄𐤉𐤉𐤍𐤅
ישבנו	34	16	To pass through and in the signing of and in place of and together with the team that connects the contactor	יָשַׁבְנוּ	𐤉𐤔𐤁𐤍𐤅
הלכנו	34	17	Essence and as water flowing for and with authority over and with a team that connects the connector between	הָלַכְנוּ	𐤄𐤋𐤊𐤍𐤅
לקחנו	34	17	In the life stream of and leads the and stability and in the company of that connects the connector of souls	לָקַחְנוּ	𐤋𐤒𐤇𐤍𐤅
תשמעו	34	17	To end and to sign of and continues through that connects the voice of that connects the creates a connection	תִּשְׁמְעוּ	𐤕𐤔𐤌𐤏𐤅
ייטבו	34	18	To pass through and in the act of and in the place of that connects the contactor	יֵיטְבוּ	𐤉𐤉𐤈𐤁𐤅
יסחרו	34	21	To pass through and look at and in a strong foundation and part of that connects the connecter	יִסְחֲרוּ	𐤉𐤎𐤇𐤓𐤅
נקח	34	21	together with the team and as a head and on a strong foundation	נִקַּח	𐤍𐤒𐤇
הימול	34	22	Essence and opening and successor of that connects the connector between and as flowing water for	הִמּוֹל	𐤄𐤌𐤅𐤋
יאתו	34	22	Opening that leads to the leader to the	יֵאָתוּ	𐤉𐤀𐤕𐤅

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			end of that connects the connector between the connector		
נמלים	34	22	Together with the team and continues through and in the flow of and through and continues through	נְמֹלִים	ֿ֯֡֯֡֯֡
נאותה	34	23	In the company of one who leads to the leader who connects the connector of souls and to the closure of and inner light	נָאוֹתָה	ֿ֯֡֯֡֯֡
קנינם	34	23	As a leader and together with the team and a passage through and together with the team and a continuation through	קִנְיָנָם	ֿ֯֡֯֡֯֡
ימלו	34	24	To open and inheritor of and as flowing water for that connects the connector between	יְמֹלּוּ	ֿ֯֡֯֡֯֡
יהרגו	34	25	For opening and essence and eating of doors that connects the connector between connector of souls	יַהַרְגוּ	ֿ֯֡֯֡֯֡
טמאו	34	27	In the act of and continues through that leads to the head that connects the creates a connection	טִמְּאוּ	ֿ֯֡֯֡֯֡
יבזו	34	27	Beyond the discovery and system of and a window that connects the connector of souls	יָבֹזּוּ	ֿ֯֡֯֡֯֡
לקחו	34	28	In the life stream of and leads the and stability that connects the connector of souls	לָקָחוּ	ֿ֯֡֯֡֯֡
הבאישני	34	30	Uniqueness and in place of that leads to the head and to the passage through and in the signing of and together with the team and to the passage through	הַבְאִישֻׁנִי	ֿ֯֡֯֡֯֡
הכוני	34	30	Uniqueness and power that connects the contactor and together with the team and passing through	הֻכּוּנִי	ֿ֯֡֯֡֯֡

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נשמדתי	34	30	Together with the team and in the signing of and continues through an inner spirit and to the end and to the passage through	נְשָׁמַדְתִּי	𐤆𐤈𐤑𐤌𐤆
עכרתם	34	30	In the voice of and through and through and through and through and through and through	עָכַרְתֶּם	𐤏𐤈𐤑𐤏
יאמרו	34	31	For the passage through that leads to the head and continues through and in part of that connects the connector	יֹאמְרוּ	𐤉𐤑𐤌𐤓𐤆
ברחך	35	1	in place of and part of and in a strong foundation and in the power of.	בָּרַחֲךָ	𐤁𐤄𐤑𐤃
החלפו	35	2	Essence and internal order and as flowing water for and on the journey of that connects the connector between the proximity rating	הַחֲלִיפוּ	𐤃𐤇𐤋𐤂𐤃
הטהרו	35	2	Uniqueness and in the act of and uniqueness and in the part of that connects the contactor	הִטַּהֲרוּ	𐤃𐤑𐤄𐤓𐤃
הסרו	35	2	Essence and seeing of and eating of that connects the connector between uniqueness and in the look at	הֲסָרוּ	𐤃𐤑𐤅𐤃
הלכתי	35	3	Essence and as water flowing for and with authority over and the of and of and the opening of	הָלַכְתִּי	𐤆𐤈𐤋𐤃
נעלה	35	3	Together with the team that connects the in the voice of and in the flow of and uniqueness	נַעֲלֶה	𐤃𐤋𐤏𐤍
נקומה	35	3	In the company of and leads the one who connects the one who connects souls and is drawn to and inner light	נָקוּמָה	𐤃𐤍𐤌𐤏𐤍
ענה	35	3	In the expression and company of and inner light	עָנָה	𐤃𐤏𐤍
צרתי	35	3	In the life cycle of and receiving and closing of and discovery	צָרַתְי	𐤆𐤈𐤑𐤔
יטמן	35	4	To pass through and in the act of and continues through and together with the	יִטְמֹן	𐤉𐤑𐤍𐤆

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			team		
חתת	35	5	In an internal order and with the conclusion of and with the authority of	חִתַּת	𐤇𐤕𐤕
יסעו	35	5	To pass through and look at and in the voice of	יִסָּעוּ	𐤉𐤎𐤏𐤅
רדפו	35	5	In part of of inner spirit and in a long way of that connects the connector	רָדְפוּ	𐤓𐤃𐤐𐤅
ברחו	35	7	in the system of and receiving and stability that connects the connector of souls	בָּרְחוֹ	𐤁𐤓𐤇𐤅
נגלו	35	7	In the society of and gates and in the life stream of that connects the author of souls	נִגְלוּ	𐤍𐤂𐤋𐤅
בכות	35	8	In the system of and in the role of that connects the connector of souls and the closure of	בָּכוּת	𐤁𐤊𐤅𐤕
יסך	35	14	To discover and discern in and in the role of	יִסַּךְ	𐤉𐤎𐤊
לדתה	35	16	In the life stream of of of inner worlds and the closure of and the inner light	לְדָתָהּ	𐤋𐤃𐤕𐤄
תקש	35	16	To close and lead the and sign of	תְּקַשׁ	𐤕𐤒𐤔
הקשתה	35	17	inner light and leads to and to the sign of and to the closure of and inner light	הַקְשָׁתָהּ	𐤄𐤒𐤔𐤕𐤄
קברת	35	20	Leading the and in the system of and receiving and closing of	קְבָרַת	𐤒𐤁𐤓𐤕
קברתה	35	20	Leads the and in the system of and acceptance and closure of and inner light	קְבָרַתָּהּ	𐤄𐤒𐤁𐤓𐤕
דבתם	37	2	Inner worlds and in the system of and for the closure of and drawn to	דִּבָּתָם	𐤃𐤁𐤕𐤌
דברו	37	4	Inner worlds and in the system of and receiving and that connects the author of souls	דִּבְּרוֹ	𐤃𐤁𐤓𐤅

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ישנאו	37	4	To pass through and by signing of and together with the team that leads to the head that connects the creates a contact	יִשְׂנָאוּ	𐤉𐤔𐤍𐤀𐤅
יוספו	37	5	To discover that connects the connector of souls and to notice and in the adventure of that connects the connector of souls	יוֹסְפוּ	𐤉𐤅𐤎𐤐𐤅
חלמתי	37	6	Internal order and as flowing water for and successor of and to the end of and to the opening	חֲלָמְתִּי	𐤇𐤋𐤌𐤕𐤉
מאלמים	37	7	Continued to that leads to the leader and acceptance and closure of	מְאַלְּמִים	𐤌𐤀𐤋𐤌𐤉𐤌
תסבינה	37	7	To conclude and in the view of and in the place of and to move through and together with the team and uniqueness	תְּסֻבֶּינָה	𐤕𐤎𐤁𐤉𐤍𐤄
תמלך	37	8	To close and continue to and in the life stream of and in the role of	תִּמְלֹךְ	𐤕𐤌𐤋𐤊
משתחוים	37	9	Continues through and in the sealing of and to the conclusion and in a strong foundation that connects the creates a connection and a transition through and continues through	מִשְׁתַּחֲוִים	𐤌𐤔𐤕𐤇𐤅𐤉𐤌
השתחות	37	10	Uniqueness and in the sealing of inner light and to the sign of and to the closure of and stability that connects the connector of souls and to the closure of	הִשְׁתַּחֲוֹת	𐤄𐤔𐤕𐤇𐤅𐤕
יגער	37	10	To pass through and openings and together with the team and in place of	יִגְעַר	𐤉𐤂𐤏𐤓
השבני	37	14	Uniqueness and in the signing of and in place of and together with the team and in the passage through	הֲשִׁבֵנִי	𐤄𐤔𐤁𐤍𐤉

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ימצאהו	37	15	For discovery and continued to and in the life cycle of that leads to the leader and inner light that connects the soul connector	יִמְצָאֵהוּ	𐤉𐤌𐤑𐤀𐤄𐤅
ישאלהו	37	15	To pass through and in the signing of that which leads to the head and in the flow of and uniqueness that connects the contactor	יִשְׁאָלֵהוּ	𐤉𐤔𐤀𐤋𐤄𐤅
תבקש	37	15	to the closing of and in the system of and leads to and the sign of	תְּבַקֵּשׁ	𐤕𐤁𐤒𐤔
תעה	37	15	To the end that connects the voice of and unique	תֹּעֶה	𐤕𐤏𐤄
מבקש	37	16	Continued to and in the system of and leads the and sign of	מְבַקֵּשׁ	𐤌𐤁𐤒𐤔
נסעו	37	17	together with the team and in the view that connects the voice of that connects the creates a connection	נָסָעוּ	𐤍𐤎𐤏𐤅
המיתו	37	18	Uniqueness and continues through and through and to the end that connects the inner light creates a connection	הֲמִיתוֹ	𐤄𐤌𐤉𐤕𐤅
יקרב	37	18	For the opening and at the head of and at the eating of and at the institution of	יִקְרַב	𐤉𐤒𐤓𐤁
יתנכלו	37	18	To the opening and conclusion of and with the team and with authority and flowing water for that connects the connector between	יִתְנַכְּלוּ	𐤉𐤕𐤍𐤊𐤋𐤅
אכלתהו	37	20	Leader in the role of In the life stream of closing of inner light connector of souls	אֲכָלָתְהוּ;	𐤀𐤊𐤋𐤕𐤄𐤅
נהרגהו	37	20	Together with the team and uniqueness and part of and openings and uniqueness that connects the creates a connection	נַהֲרְגֵהוּ	𐤍𐤄𐤓𐤂𐤄𐤅

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נשלכהו	37	20	Together with the team and in the signing of and in the flow of and in the power of and uniqueness that connects the creates a connection	נַשְׁלְכֵהוּ	ϟϡϗϻϧ
יצלהו	37	21	For the discovery and life cycle of and in the life stream of and the inner light that connects the soul connector	יַצְלֵהוּ	ϟϡϛϫϩ
נכנו	37	21	In the company of and in the role of and in the company of that connects the connects souls	נַכְּנוּ	ϟϛϫϫ
השליכו	37	22	Essence and in the sealing of and in the opening of and in the authority of and in the water that flows for and in the opening that connects the connector between uniqueness and in the sealing	הַשְׁלִיכוּ	ϟϫϩϛϻϡ
תשלחו	37	22	To the end and in the sealing of and in the flow of and in a strong foundation that connects the creator	תִּשְׁלְחוּ	ϟϐϛϻϯ
תשפכו	37	22	To the closing of and to the sign of and in the adventure of and in the role of that connects the connector of souls	תִּשְׁפְּכוּ	ϟϫϛϻϯ
יפשיטו	37	23	To go through and in the long way of and in the sealing of and in the act of that connects the connecter	יַפְשִׁיטוּ	ϟϴϡϻϛϩ
כתנתו	37	23	In the role of and for the closure of and in the company of and for the closure of that connects the connector of souls	כֻּתָּנְתּוֹ	ϟϯϫϯϫ
יקחהו	37	24	For the passage through and as a head and strong foundation and uniqueness that connects the connecter	יִקָּחֵהוּ	ϟϡϐΦϩ

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ישלכו	37	24	For the passage through and in the sealing of and in the flow of and in the power of that connects the connector	יַשְׁלִכוּ	ᛋᚴᛚᛉ
הולכים	37	25	Inner light that connects the connector of souls and in the life stream of and in the role of and for discovery and drawn to	הוֹלְכִים	ᛉᛋᚴᛚᛒ
הוריד	37	25	Essence that connects the connector between and the eating of and the opening of a soul	הוֹרִיד	ᚢᛋᚱᛒ
נשאים	37	25	With a team and the signature of which leads to the leader and the opening and successor of	נִשְׂאִים	ᛉᛋᚫᛁ
נהרג	37	26	Together with the team and uniqueness and part of and openings	נַהֲרֹג	ᚾᚱᚱᚷ
נמכרנו	37	27	In the company of and continued to and in the role of and and in the company of that connects the author of souls	נִמְכָּרְנוּ	ᚾᛁᚴᚱᚾᚢ
ימכרו	37	28	To open and inheritor of and in the authority of and to eat of that connects the connector between	יִמְכְּרוּ	ᛁᛁᚴᚱᛉ
ימשכו	37	28	For passage through and continues through and in the signing of and power that connects the contactor	יִמְשְׁכוּ	ᛁᛁᛋᚴᛉ
יעלו	37	28	To discover that connects the in expression and the flow of life of that connects the connector of souls	יַעֲלוּ	ᛁᛋᛚᚢ
יקרע	37	29	For the passage through and as a head and part of that connects the voice of	יִקְרַע	ᛁᚴᚱᛋ
יטבלו	37	30	To open and in the act of and in the institution of and as flowing water for that connects the connector between	יִטְבְּלוּ	ᛁᛏᛒᛚᚢ
ישחטו	37	30	To pass through and in the signature of and on a strong foundation and in the act of the one who connects the one who creates the connection	יִשְׁחֲטוּ	ᛁᛋᚺᛏᚢ

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יכירה	37	33	For opening and by authority and by opening and by eating of and essence	יַכִּירָה	𐤉𐤊𐤉𐤓𐤄
יתאבל	37	34	For a passage through and to the end that leads to the head and in place of and in the flow of	יִתְאַבֵּל	𐤉𐤕𐤀𐤁𐤋
ארד	37	35	Leading and receiving of inner worlds	אֵרֵד	𐤀𐤓𐤃
התנחם	37	35	Uniqueness and to the end of inner light and closure of and in the company of and stability and continues to	הִתְנַחֵם	𐤄𐤕𐤍𐤇𐤌
ימאן	37	35	To pass through and continues through that leads to the head and together with the team	יְמָאֵן	𐤉𐤌𐤀𐤍
נחמו	37	35	Together with the team and in a strong foundation and continues through a path that connects the creates a connection	נַחֲמוֹ	𐤍𐤇𐤌𐤅
מכרו	37	36	Continues through and in power on and in part of that connects the contactor	מָכְרוּ	𐤌𐤊𐤓𐤅
ימתהו	38	7	For the discovery and continued to and the closure of and the inner light that connects the connector of souls	יְמַתֵּהוּ	𐤉𐤌𐤕𐤄𐤅
הקם	38	8	uniqueness inner light and leads the and drawn to	הָקֵם	𐤄𐤒𐤌
תכס	38	14	For the closure of and in the role of and in the discernment of	תְּכַס	𐤕𐤊𐤎
תסר	38	14	To close and notice and acceptance	תָּסַר	𐤕𐤎𐤓
תתעלף	38	14	To close of and to close of that connects the in the expression and the life stream of and in the adventure of	תִּתְעַלָּף	𐤕𐤕𐤏𐤋𐤐
כסתה	38	15	In the role of and to discern in and to close and to inner light	כִּסְּתָה	𐤊𐤎𐤕𐤄
אבוא	38	16	First in the place where it connects and creates a connection that leads to the head.	אָבוֹא	𐤀𐤁𐤅𐤀

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אשלח	38	17	Leading and to the sign of and in the life stream of and stability	אֲשַׁלַּח	𐤁𐤋𐤔𐤀
שלחך	38	17	To the sign of and in the flow of life of and stability and in the role of	שָׁלְחָךְ	𐤊𐤁𐤋𐤔
מצאה	38	20	Continues to and in the life cycle of that leads to the leader and inner light	מְצָאָה	𐤄𐤀𐤑𐤌
מצאתיה	38	22	Continued to and in the life cycle of leading to the leader and the closure of and discovery and inner light	מְצָאתִיהָ	𐤄𐤆+𐤀𐤑𐤌
מצאתה	38	23	Continued to and in the life cycle of leading to the leader and the closure of and inner light	מְצָאתָה	𐤄+𐤀𐤑𐤌
הוציאוה	38	24	Inner light that connects the connector of souls and in the life cycle of and for the discovery that leads to the lead that connects the connector of souls and inner light	הוֹצִיאוּהָ	𐤄𐤇𐤀𐤆𐤑𐤇𐤄
זנתה	38	24	A window and in the company of and for closing and for inner light	זָנְתָה	𐤄+𐤍𐤆
תשרף	38	24	To the closing of and the sign of and the acceptance and in the adventure of	תְּשָׂרֵף	𐤏𐤍𐤔+
מוצאת	38	25	Continues through that connects the creates a connection and in moments that leads to the beginning and the end	מוֹצֵאת	𐤕𐤀𐤑𐤇𐤌
שלחה	38	25	In the signing of and in the flow of and on a strong foundation and uniqueness	שָׁלְחָה	𐤄𐤁𐤋𐤔
דעתה	38	26	Inner worlds that connects the in the expression and closure of and inner light	דַּעְתָּה	𐤄+𐤏𐤃
יכר	38	26	For opening and by authority and by eating of a way	יַכֵּר	𐤓𐤊𐤆
תקשר	38	28	To close and lead the and sign of and receive	תְּקַשֵּׁר	𐤓𐤍𐤒+
הורד	39	1	Essence that connects the connector between and the eating of a soul	הוֹרֵד	𐤃𐤓𐤇𐤄

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הורדהו	39	1	Essence that connects the connector between and the eating of a soul and the essence that connects the connector between	הוֹרְדָהוּ	ꠄꠓꠤꠤꠄꠓ
יפקדהו	39	4	For the discovery and adventure of and leads the of inner worlds and inner light that connects the connector of souls	יִפָּקְדֶהוּ	ꠄꠓꠤꠇꠤꠗ
ישרת	39	4	To pass through and in the signing of and in part of and to conclude.	יְשָׁרֶת	ꠄꠤꠇꠗ
הפקיד	39	5	Inner light and in the adventure of and leads the and discovery of inner worlds	הַפְקִיד	ꠤꠗꠇꠗ
ינס	39	12	For the passage through and together with the team and in a look at	יָנָס	ꠄꠓꠗ
תתפשהו	39	12	To close of and to close of and in the adventure of and to a sign of and an inner light that connects the connector of souls	תִּתְפַּשֵּׂהוּ	ꠓꠓꠤꠗꠤꠤꠓ
ראותה	39	13	To receive that leads to the carrier that connects the connector of souls and to the closure of and inner light	רָאוֹתָה	ꠓꠤꠇꠓꠤ
הרימתי	39	15	Uniqueness and in part of and passing through and continuing through and ending and passing through inner light and receiving	הֲרִימֹתִי	ꠗꠇꠄꠗꠓꠄ
אסורי	39	20	Leading and discerning in that connects the author of souls and for the discovery	אֲסִירֵי	ꠀꠗꠄꠇꠤꠀ
חטאו	40	1	A strong element and in the act of that leads to the head that connects the creates a connection connects the connector of souls	חָטָאוּ	ꠇꠤꠓꠤꠓ
יקצף	40	2	To discover and lead the and in the life cycle of and in the adventure of	יִקְצֹף	ꠄꠐꠤꠗ
אסור	40	3	Leading and discerning in that connects the author of souls and for the acceptance	אָסוּר	ꠀꠗꠤꠇ

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יפקד	40	4	For the discovery and adventure of and leads the of inner worlds	יִפְקֹד	𐤉𐤐𐤒𐤃
יחלמו	40	5	For an opening and in an internal order and as flowing water for and successor of that connects the connector between	יַחַלְמוּ	𐤉𐤇𐤋𐤌𐤅
זעפים	40	6	A window that connects the in speech with and in the journey of and for opening and for the successor of a long road of expression and in the adventure	זֹעֲפִים	𐤆𐤏𐤐𐤉𐤌
חלמנו	40	8	Internal order and as flowing water for and successor of and with a team that connects the connector between	חָלַמְנוּ	𐤇𐤋𐤌𐤍𐤅
ספרו	40	8	in the look at and a long way of and in part of that connects the creates a connection	סַפְּרוּ	𐤎𐤐𐤓𐤅
פתר	40	8	On the adventure of and closing of and to receive	פִּתֶּר	𐤐𐤈𐤓
הבשילו	40	10	Inner light and system of and sign of and discovery and the stream of life that connects the connector of souls	הִבָּשִׁילוּ	𐤄𐤁𐤔𐤉𐤋𐤅
אשחט	40	11	Leading and to the sign of and stability and in the way of action	אֶשְׁחַט	𐤀𐤔𐤇𐤈
פתרנו	40	12	On the long way of and to the end and in part of and together with the team that connects the contactor	פִּתְרֹנוֹ	𐤐𐤈𐤓𐤍𐤅
השיבך	40	13	Uniqueness and in the sealing of and in the passage through and in the place of and in the power of and in the inner light and in the sign	הַשִּׁיבְךָ	𐤄𐤔𐤉𐤁𐤊
הוצאתני	40	14	Inner light that connects the connector of souls and in the life cycle of that leads to the lead and for the closure of and in the company of and for discovery	הוֹצֵאתַנִי	𐤄𐤅𐤑𐤀𐤈𐤍𐤉

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הזכרתני	40	14	Essence and window and authority over and the eating of and the eating of and with the team and the opening of a kinship rating	הַזְכַּרְתַּנִי	𐤆𐤇𐤄𐤒𐤓𐤆
זכרתני	40	14	A window and in the role of and for receiving and for closing and for discovering	זְכַרְתַּנִי	𐤆𐤇𐤒𐤓𐤆
גנב	40	15	Gates and in the company of and in the system of rating	גָּנֹב	𐤂𐤍𐤁
תלה	40	19	For the closure of and in the life stream of and inner light	תָּלָה	𐤕𐤋𐤄
הלדת	40	20	Essence and as flowing water for and institution of and opening and signing of essence	הַלֶּדֶת	𐤄𐤋𐤃𐤕
ישכחהו	40	23	For the discovery and the sign of and in the role of and stability and the inner light that connects the connector of souls	יִשְׁכָּחֵהוּ	𐤉𐤔𐤊𐤇𐤄𐤅
תרעינה	41	2	To the end of and eating of that connects the in speaking with and opening with team and essence	תִּרְעֶינָה	𐤕𐤓𐤏𐤉𐤍𐤄
תעמדנה	41	3	To the end that connects the voice of and continues the path of inner spirit and together with the team and uniqueness	תַּעֲמֹדְנָה	𐤕𐤏𐤌𐤃𐤍𐤄
תאכלנה	41	4	To the end that leads to the head and to the superpower and to the flow of and together with the team and uniqueness	תֹּאכַלְנָה	𐤕𐤀𐤊𐤋𐤍𐤄
אחריהן	41	6	Head and strong foundation and part of and passing through and uniqueness and together with the team	אַחֲרֵיהֶן	𐤀𐤇𐤓𐤉𐤄𐤍
צמחות	41	6	In the life cycle of and continues to and stability that connects the connector of souls and closure of	צֹמְחוֹת	𐤑𐤌𐤇𐤅𐤕

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תבלענה	41	7	to the end of and in the place of and in the flow of that connects the voice of and together with the team and uniqueness	תִּבְלָעֲנָה	𐤗𐤁𐤋𐤏𐤍𐤄
חלמו	41	8	Internal order and as flowing water for and successor of that connects the connector between	חֲלְמוֹ	𐤇𐤋𐤌𐤅
פותר	41	8	In the long way of connecting the connector creates a connection and to the end and in part of	פּוֹתֵר	𐤐𐤅𐤕𐤓
תפעם	41	8	To the end and a long way of that connects the voice of and continues through	תִּפְעָם	𐤕𐤐𐤏𐤌
נחלמה	41	11	Together with the team and in a strong foundation and in the flow of and continues through and uniqueness	נַחַלְמָה	𐤍𐤇𐤋𐤌𐤄
חלמתינו	41	12	In a strong foundation and in the flow of and continues through and to the end and to the transition through and together with the team that connects the connector	חֲלֹמֹתֵינוּ	𐤇𐤋𐤌𐤕𐤍𐤅
יפתר	41	12	To discover and in the adventure of and to the closing of and to the	יִפְתַּר	𐤉𐤐𐤕𐤓
נספר	41	12	together with the team and in the view that connects the voice of and a long way of and in part of	נְסַפֵּר	𐤍𐤎𐤐𐤓
יחלף	41	14	For an opening and in an internal order and as flowing water for and on a journey of	יַחֲלֹף	𐤉𐤇𐤋𐤐
יריצהו	41	14	To discover and receive and the life cycle of and inner light that connects the connect souls	יְרִיצֵהוּ	𐤉𐤓𐤉𐤑𐤄𐤅
תשמע	41	15	To close and to sign of and continued to that connects the expression	תִּשְׁמַע	𐤕𐤔𐤌𐤏
תאר	41	18	To close the one that leads to the one that leads to the one that receives	תֹּאַר	𐤕𐤀𐤓
איקץ	41	21	Leading and discovery and leads the	אִיקַץ	𐤀𐤉𐤒𐤑

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			and in the life cycle of		
קרבנה	41	21	Leading and receiving and in the system of and in the company of and inner light	קִרְבָּנָה	𐤓𐤆𐤁𐤍𐤄
תבאנה	41	21	To the end and in place of the one that leads to the head and together with the team and unique	תָּבֹאנָה	𐤕𐤁𐤀𐤍𐤄
מגיד	41	24	Continued to and gates and discovery of inner worlds	מַגִּיד	𐤌𐤂𐤉𐤃
תבלען	41	24	to the end of and in the place of and in the flow of that connects the voice of and together with the team	תִּבְלַעְן	𐤕𐤁𐤋𐤏𐤍
נשכח	41	30	Together with the team and with the signing of and through a flow of and on a strong foundation	נִשְׁכַּח	𐤍𐤔𐤊𐤇
קמו	41	30	leading the and drawn to that connects the connector of souls	קָמוּ	𐤒𐤌𐤅
יודע	41	31	For discovery that connects the connector of souls of inner worlds that connects the expression	יְוֻדַּע	𐤉𐤅𐤃𐤏
השנות	41	32	Inner light and the sign of and in the company of that connects the connector of souls and the closing of	הַשָּׁנוֹת	𐤄𐤔𐤔𐤍𐤅𐤕
ישיתהו	41	33	For the discovery and the sign of and the discovery and the closing of and the inner light that connects the connector of souls	יְשִׁיתֵהוּ	𐤉𐤔𐤉𐤕𐤄𐤅
יצברו	41	35	For the discovery and life cycle of and in the system of and and receiving that connects the author of souls	יְצַבְּרוּ	𐤉𐤑𐤁𐤓𐤅
יקבצו	41	35	For the discovery and leads the and in the system of and in the life cycle of that connects the connector of souls	יְקַבְּצוּ	𐤉𐤒𐤁𐤑𐤅
תהיין	41	36	To the end and uniqueness and to the passage through and to the passage through and together with the team	תִּהְיֶיִן	𐤕𐤄𐤉𐤉𐤍
תכרת	41	36	For the closure of and in the role of and	תִּכְרֹת	𐤕𐤊𐤓𐤕

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			in the acceptance and closure of		
נמצא	41	38	In the company of and continues to and in the life cycle of that leads to the leader	נִמְצָא	𐤍𐤌𐤑𐤀
הודיע	41	39	Inner light that connects the connector of souls of inner worlds and in the expression	הוֹדִיעַ	𐤄𐤅𐤃𐤉𐤏
אגדל	41	40	Leading gates of inner worlds and in the stream of life	אֲגַדֵּל	𐤀𐤂𐤃𐤋
ילבש	41	42	For passage through and in the flow of and in place of and in the sealing of revelation	יַלְבֵּשׁ	𐤉𐤋𐤁𐤔
יקראו	41	43	To cross a path and as a leader and part of who leads to the leader who connects the contactor	יִקְרְאוּ	𐤉𐤒𐤓𐤀𐤅
ירים	41	44	To pass through and part of and to pass through and in place of and to continue through.	יָרִים	𐤉𐤓𐤌
יקבץ	41	48	For the discovery and leads the and in the system of and in the life cycle of	יְקַבֵּץ	𐤉𐤒𐤁𐤑
נשני	41	51	Together with the team and in the signing of and together with the team and to the passage through	נַשֵּׁנִי	𐤍𐤔𐤍𐤉
הפרני	41	52	Uniqueness and on a long road Inner light and in the adventure of and acceptance and in the company of and discovery	הִפְרַנִי	𐤄𐤐𐤓𐤍𐤉
תכלינה	41	53	For the closure of and in the role of and in the life stream of and in the discovery and in the company of and inner light	תְּכַלֶּינָה	𐤕𐤊𐤋𐤄𐤍𐤄
תחלינה	41	54	To the end and in a strong foundation and in the flow of and in a transition through and together with the team and uniqueness	תְּחַלֶּינָה	𐤕𐤇𐤋𐤄𐤍𐤄
תרעב	41	55	And end of and eating that connects in speaking with and in the institution of	תִּרְעַב	𐤕𐤓𐤏𐤁
יחזק	41	56	For opening and internal order and a	יֶחֱזַק	𐤉𐤇𐤆𐤒

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			window and a head of strong		
ישבר	41	56	To the discovery and sign of and in the system of and to receive	יִשְׁבֹּר	𐤉𐤔𐤁𐤓
תתראו	42	1	For the closure of and the closure of and the acceptance that leads to the lead that connects the connector of souls	תִּתְרָאוּ	𐤕𐤕𐤓𐤀𐤅
נמות	42	2	In the company of and continued to that connects the author of souls and to the closure of	נָמוּת	𐤍𐤌𐤅𐤕
שברו	42	2	In the signing of and in place of and in part of that connects the creates a connection	שִׁבְרוּ	𐤔𐤁𐤓𐤅
יקראנו	42	4	To cross a path and as a leader and part of who leads to the leader and together with the team that connects the contactor	יִקְרָאֻנּוּ	𐤉𐤒𐤓𐤀𐤅𐤅
יכרם	42	7	For passing through and by power and by part of that connects the creates a connection	יַכְרֵם	𐤉𐤊𐤓𐤌
יתנכר	42	7	To pass through and to the end and together with the team and with authority and in part of	יִתְנַכֵּר	𐤉𐤕𐤍𐤊𐤓
הכרהו	42	8	Inner light and in the role of and receiving	הַכִּרֲהוּ	𐤄𐤊𐤓𐤄𐤅
תצאו	42	15	To the end and a moment that leads to the head that connects the creates a connection	תֵּצְאוּ	𐤕𐤑𐤀𐤅
האסרו	42	16	Inner light that leads to the leader and to discern in and acceptance that connects the soul connector	הֱאָסְרוּ	𐤄𐤀𐤎𐤓𐤅
יבחנו	42	16	To the passage through and in place of and on a strong foundation and together with the team that connects the connector	יִבָּחֲנוּ	𐤉𐤁𐤇𐤍𐤅
שלחו	42	16	In the signing of and in the flow of and on a strong foundation that connects the creates a connection	שִׁלְחוּ	𐤔𐤋𐤇𐤅

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חיו	42	18	In internal order and the opening that connects the connector between a strong element and the passage through	חָיוּ	𐤇𐤆𐤁
יאסר	42	19	For the opening that leads to the leader and the vision of and the eating of the way that leads	יֵאָסֵר	𐤋𐤀𐤎𐤓
יאמנו	42	20	For the passage through that leads to the head and continues through and together with the team that connects the connector	יֵאָמְנוּ	𐤋𐤀𐤌𐤍𐤅
תביאו	42	20	To end and instead of and through a path that leads to the head that connects the creates a connection	תָּבִיאוּ	𐤕𐤀𐤆𐤉𐤀
אשמים	42	21	Leading and to the sign of and drawn to and discovery and drawn to	אָשֵׁמִים	𐤀𐤆𐤔𐤌
התחננו	42	21	Uniqueness and to the end of inner light and closure of and stability and in the company of and in the company of that connects the connector of souls	הִתְחַנְנוּ	𐤄𐤕𐤇𐤍𐤅
תחטאו	42	22	And to the end of and in internal order and in the action of that leads to the leader who connects the connector between	תָּחֲטָאוּ	𐤕𐤇⊕𐤀
יסב	42	24	To cross through and in view of and in place of	יִסֹּב	𐤉𐤎𐤆
הושב	42	28	Essence that connects the connector between and the signature of and the institution of a kinship rating	הוֹשַׁב	𐤄𐤅𐤔𐤁
יחרדו	42	28	For the discovery and stability and acceptance of inner worlds that connects the connector of souls	יֶחֱרְדוּ	𐤉𐤇𐤓𐤃𐤅
לאמר	42	29	in the flow of that leads to the head and continues through and in part of	לֵאמֹר	𐤋𐤀𐤌𐤓
קחו	42	33	Leads the and stability that connects the connector of souls	קְחוּ	𐤒𐤇𐤅
תסחרו	42	34	To conclude and in the view of and in a strong foundation and part of that	תִּסְחָרוּ	𐤕𐤎𐤇𐤓𐤅

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			connects the creates a connection		
אביאנו	42	37	A path that leads and connects souls instead of crossing the path	אַבִיאָנוּ	׀׃׆׳׀׆
אשיבנו	42	37	Leading and for the sign of and for the discovery and in the system of and in the company of that connects the author of souls	אָשִׁיבֶנּוּ	׀׃׀׳׀׆
תמית	42	37	To close and continue to and to discover and close of	תָּמִית	׀׳׀׃׀
הורדתם	42	38	Essence that connects the connector between and the eating of a soul and the heir of a kinship rating		׀׃׀׀׀׃
נשאר	42	38	Together with the team and the signature of which leads to the head and part of	נִשְׁאָר	׀׆׀׀
קראהו	42	38	Leading the and receiving that leads to the leading and inner light that connects the connector of souls	קָרָאֵהוּ	׀׃׆׀׀
תלכו	42	38	For the closure of and in the life stream of and in the role of that connects the connector of souls	תֵּלְכוּ	׀׃׀׳
הביאו	43	2	Inner light and system of and discovery that leads to the leader that connects the connector of souls	הֵבִיאוּ	׀׆׳׀׃
תראו	43	3	Closing of and receive that leads to the one that connects the connector of souls	תֵּרָאוּ	׀׆׀׳
נשברה	43	4	In the company of and the sign of and in the system of and to receive and inner light	נִשְׁבְּרָה	׃׀׀׀׳
נרד	43	5	in the company of and acceptance of inner worlds	נֵרֶד	׀׀׀
הרעתם	43	6	Uniqueness and in part of that connects the voice of and to the end and continues through inner light	הֲרֵעֹתֶם	׀׳׀׀׃
הורידו	43	7	Essence that connects the connector	הוֹרִידוּ	׀׀׳׀׃

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			between and the eating of and the opening of a soul that connects the connector between		
אערבנו	43	9	A leader who connects the expression and the acceptance and the system of and in the company of that connects the connector of souls	אֶעָרְבָנוּ	۷۶۹۹۰۴
הביאתיו	43	9	Inner light and system of and discovery that leads to the leader and closure of and discovery that connects the connector of souls	הֲבִיאֹתִיו	۷۲۶۴۲۹۳
הצגתיו	43	9	Inner light and in the life cycle of and gates and closing of and discovery that connects the connector of souls	הִצַּגְתִּיו	۷۲۶۱۳۳
תבקשנו	43	9	To end and in place of and as head and in the signing of and together with the team that connects the creates a connection	תְּבַקְּשֶׁנּוּ	۷۶۳۹۴۶
התמהמהנו	43	10	Uniqueness and to the end and continues through inner light and closure of and continues to and inner light and continues to and inner light and in the company of that connects the connector of souls	הִתְמַהְמָהְנוּ	۶۳۶۳۶۶۳۷
שכלתי	43	14	By the signing of and by the power of and by the flow of and to the end and to the passage through	שָׁכֹלְתִּי	۳۶۷۶۳
התגלל	43	18	Uniqueness and to the end of inner light and to the closure of and gates and in the life stream of and gates and in the life stream of	הִתְגֹּלֵל	۷۶۷۱۶۳
התנפל	43	18	Uniqueness and to the end and together inner light and closure of and in the company of and in the adventure of and in the life stream of	הִתְנַפֵּל	۷۶۶۶۳

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שב	43	18	In the signing of and in place of	שָׁב	֏ש
ירדנו	43	20	To pass through and part of of inner spirit and together with the team that connects the contactor	יָרַדְנוּ	֏ר֏ד֏נ֏ז
נפתחה	43	21	Together with the team and a long way of and to the end and on a strong and unique foundation	נִפְתְּחָה	֏נ֏פ֏ת֏ח֏ה
נשב	43	21	In the company of and the sign of and in the system of	נָשָׁב	֏נ֏ש֏ז
ירחצו	43	24	To pass through and part of and on a strong foundation and in moments that connect the creates a connection	יִרְחֲצוּ	֏י֏ר֏ח֏צ֏ז
יכינו	43	25	To open and in the authority of and with the opening and with the team	יָכִינוּ	֏י֏כ֏י֏נ֏ז
יחנך	43	29	For a passage through and in a strong foundation and together with the team and superpower	יָחְנָךְ	֏י֏ח֏נ֏ך
נכמרו	43	30	Together with the team and with a superpower and continues through and in part of that connects the creates a connection	נִכְמְרוּ	֏נ֏כ֏מ֏ר֏ז
יתאפק	43	31	For a passage through and to the end that leads to the head and in a long way of and as a head	יִתְאַפַּק	֏י֏ת֏א֏פ֏ק
אכלים	43	32	Leader in the role of In the life stream of discovery is drawn to	אֹכְלִים	֏א֏כ֏ל֏י֏ם
יוכלון	43	32	For the discovery that connects the soul connector and in the role of and in the life stream of that connects the soul connector and in the company of	יוּכְלוּן	֏י֏כ֏ל֏ז֏ן
יתמהו	43	33	For a passage through and to the end and continues a way and uniqueness that connects the contactor	יִתְמָהוּ	֏י֏ת֏מ֏ה֏ז
ישכרו	43	34	To pass through and in the sealing of and in the power of and in part of that	יִשְׁכְּרוּ	֏י֏ש֏כ֏ר֏ז

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			connects the creator of the connection		
תרב	43	34	To close of and receive and in the system of	תֵּרֶב	𐤕𐤓𐤁
הרחיקו	44	4	Essence and eating of and in internal order and opening and at the head of that connects the connector between uniqueness and in part	הִרְחִיקוּ	𐤄𐤓𐤇𐤉𐤒𐤅
השגתם	44	4	Uniqueness and in the signing of and in the opening and in the conclusion and continues through inner light	הִשַּׂגְתֶּם	𐤄𐤔𐤂𐤕𐤌
רדף	44	4	In part of of inner spirit and in a long way of	רָדַף	𐤓𐤃𐤐
שלמתם	44	4	By the signature of and in the flow of and continues through and to the end and continues through	שִׁלַּמְתֶּם	𐤔𐤋𐤌𐤕𐤌
ינחש	44	5	For the passage through and together with the team and on a strong foundation and in the signing of	יְנַחֵשׁ	𐤉𐤍𐤇𐤔
ישתה	44	5	To pass through and in the signing of and to conclude and unique	יִשְׁתֶּה	𐤉𐤔𐤕𐤄
ישגם	44	6	To the passage through and in the signing of and opens and continues through	יַשְׂגֵּם	𐤉𐤔𐤂𐤌
השיבנו	44	8	Uniqueness and in the sealing of and in the passage through and in the place of and together with the team that connects the inner light contactor and in the sign	הֱשִׁיבֵנוּ	𐤄𐤔𐤉𐤁𐤍𐤅
נגנב	44	8	Together with the team and openings and together with the team and in place of	נִגְנַב	𐤍𐤂𐤍𐤁
נהיה	44	9	Together with the team and uniqueness and the passage through and uniqueness	נִהְיֶה	𐤍𐤄𐤉𐤄

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יורדו	44	11	To discover that connects the connector of souls and to receive inner worlds that connects the connector of souls	יוֹרְדוּ	𐤉𐤅𐤓𐤃𐤅
ימהרו	44	11	For the passage through and continues through and uniqueness and in part of that connects the creates a connection	יְמַהֲרוּ	𐤉𐤌𐤄𐤓𐤅
יפתחו	44	11	To go through and in the long way of and to the end and on a strong foundation that connects the connecter	יִפְתְּחוּ	𐤉𐤐𐤕𐤇𐤅
יחפש	44	12	For a passage through and on a strong foundation and in a long way of and in the signing of	יְחַפֵּשׂ	𐤉𐤇𐤐𐤔
יעמס	44	13	For crossing through that connects you in the voice of and continues through and in a look at	יַעֲמֹס	𐤉𐤏𐤌𐤎
יקרעו	44	13	For the passage through and as a head and part of that connects the voice of that connects the creates a contact	יְקָרְעוּ	𐤉𐤒𐤓𐤏𐤅
עשיתם	44	15	In the voice of and with the signing of and passing through and ending and continuing through	עֲשִׂיתֶם	𐤏𐤔𐤉𐤕𐤌
נדבר	44	16	In the company of inner worlds and in the system of and receiving	נְדַבֵּר	𐤍𐤃𐤁𐤓
נצטדק	44	16	In the society of and in the life cycle of and in the way of operation of inner worlds and leads the	נִצְטַדָּק	𐤍𐤑𐤈𐤃𐤒
אהבו	44	20	Leader and essence and institution that connects the author.	אֲהֵבוֹ	𐤀𐤄𐤁𐤅
אשימה	44	21	Leading and for the sign of and for the discovery and drawn to and inner light	אָשִׂימָה	𐤀𐤔𐤉𐤌𐤄
יוכל	44	22	For the passage through which connects the contactor and in the power of and in the flow of and in the role of	יוּכַל	𐤉𐤅𐤊𐤋
תספון	44	23	To end and look at and long way of that	תִּסְפּוּן	𐤕𐤎𐤐𐤅𐤍

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			connects the creates contact and together with the team		
ראיתיו	44	28	On the part of a lead to the head and to cross through and to end and to cross through that connects the contactor	רְאִיתִיו	ֿ֯֡֟֟֟

תעצבו	45	5	To the end that connects the voice of and in the moment and in the place of that connects the creates a connection	תֵּעָצְבוּ	ֿ֭֝֗֔֓
ישלחני	45	7	For the passage through and in the sealing of and in the flow of and in a strong foundation and together with the team and for the passage through	יְשַׁלָּחֵנִי	ֿ֭֝֗֔֓
ישימני	45	8	For the passage through and in the signing of and in the continuation of and together with the team and in the passage through	יְשִׁימֵנִי	ֿ֭֝֗֔֓
שלחתם	45	8	In the signing of and in the flow of and on a strong foundation and to the end and together with the team and to the passage through	שִׁלַּחְתֶּם	ֿ֭֝֗֔֓
אמרתם	45	9	Leading and continuing to and receiving and closing of and continuing to	אֲמַרְתֶּם	ֿ֭֝֗֔֓
מהרו	45	9	Continues through and uniqueness and in part of that connects creates a connection	מַהֲרוּ	ֿ֭֝֗֔֓
רדה	45	9	For receiving of inner worlds and inner light	רְדָה	ֿ֭֝֗֔֓
כלכלתי	45	11	In the role of and in the life stream of and in the role of and in the life stream of and in the closing of and in the discovery	כִּלְכַּלְתִּי	ֿ֭֝֗֔֓
תורש	45	11	To the closure of that which connects the connector of souls and to the reception and to the sign of	תִּוָּרֵשׁ	ֿ֭֝֗֔֓
הגדתם	45	13	Inner light and gates of inner worlds and the closure of and continued to	הִגַּדְתֶּם	ֿ֭֝֗֔֓
כבודי	45	13	in the role of and in the system of that connects the connector of souls of inner worlds and for the discovery	כְּבוֹדִי	ֿ֭֝֗֔֓
מהרתם	45	13	Continues through and uniqueness and	מִהַרְתֶּם	ֿ֭֝֗֔֓

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			in part of and to end and continues through		
ראיתם	45	13	On the part of a lead to the head and to cross through and to end and to continue through	רְאִיתֶם	𐤓𐤀𐤉𐤕𐤌
נשמע	45	16	Together with the team and in the signing of and continues through a voice of	נִשְׁמַע	𐤍𐤔𐤌𐤏
טענו	45	17	In the way of action that connects the in the expression and in the company of that connects the connector of souls	טַעֲנוּ	𐤈𐤏𐤍𐤅
נשאתם	45	19	Together with the team and the signature of which leads to the head and the end and continues through	נְשָׂאתֶם	𐤍𐤔𐤀𐤕𐤌
צויתה	45	19	In the life cycle of the one who connects the soul and the discovery and closure of and inner light	צִוִּיתָה	𐤑𐤉𐤕𐤄
תחס	45	20	To end and strong foundation and in view of	תָּחֹס	𐤕𐤇𐤎
נשאת	45	23	Together with the team and the signature of which leads to the head and the end	נִשְׂאֹת	𐤍𐤔𐤀𐤕
תרגזו	45	24	To close of and receive and gates and window that connects the connector of souls	תִּרְגְּזוּ	𐤕𐤓𐤂𐤆𐤅
אראנו	45	28	Leader and to receive that leads to the leader and in the company of that connects the connector of souls	אֶרְאֶנּוּ	𐤀𐤓𐤀𐤍𐤅
אשימך	46	3	Leading and for the sign of and for the discovery and drawn to and in the role of	אָשִׂימְךָ	𐤀𐤔𐤉𐤌𐤊
אעלך	46	4	A leader who connects the expression and the life stream of and in the role of	אַעַלְךָ	𐤀𐤏𐤋𐤊
ישית	46	4	For the passage through and the signing of and the passage through and the end	יָשִׂית	𐤉𐤔𐤉𐤕
חשים	46	23	On a strong foundation and with the	חֲשִׂים	𐤇𐤔𐤉𐤌

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			signing of and in the place of and to conclude and continue through		
אמותה	46	30	Leader and continues through that connects the connecter of souls and to the closure of	אֲמוּתָה	𐤀𐤇𐤌𐤔𐤊
עודך	46	30	In the expression that connects the connector of souls of inner worlds and in the role of	עוֹדְךָ	𐤏𐤀𐤃𐤊
ראותי	46	30	To receive that leads to the carrier that connects the connector of souls and to the closure of and to the discovery	רָאוֹתִי	𐤓𐤇𐤊𐤔𐤉
אגידה	46	31	Head and openings for passage through an inner spirit and uniqueness	אַגִּידָה	𐤀𐤂𐤉𐤄𐤊
מעשיכם	46	33	Heir of who connects in speech with and signature of and opening and authority over and Heir of	מַעֲשֵׂיכֶם	𐤌𐤏𐤔𐤉𐤊𐤌
יצגם	47	2	For the discovery and life cycle of and gates and continued to	יְצַגֵּם	𐤉𐤑𐤂𐤌
יעמדהו	47	7	For crossing through that connects you in the voice of and continues through an inner spirit and uniqueness that connects you creates a connection	יַעֲמְדֵהוּ	𐤉𐤏𐤌𐤃𐤄𐤅
השיגו	47	9	Uniqueness and in the sealing of and in the passage through and openings that connects the inner light contactor	הַשִּׂיגוּ	𐤄𐤔𐤉𐤂𐤅
יכלכל	47	12	For opening and by authority and by water flowing for and by authority and by water flowing for	יְכַלְכֵּל	𐤉𐤊𐤋𐤊𐤋
ילקט	47	14	To discover and in the flow of life of and leads the and in the way of action	יְלַקֵּט	𐤉𐤋𐤒𐤈
הבו	47	16	Essence and institution of that connects the connector between	הָבוּ	𐤄𐤁𐤅

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ינהלם	47	17	For the passage through and together with the team and uniqueness and in the flow of and continues through	יְנַהֲלֵם	ֿ֯
נכחד	47	18	Together with the team and with a superpower and on a strong foundation of inner spirit	נָכַחֵד	חד
תתם	47	18	To end and to end and continues through	תְּתֹם	ֿ֯
תשם	47	19	To close and to sign of and continued to	תֵּשֵׂם	ֿ֯
יקן	47	20	To cross a path and as a leader and together with the team	יְקָן	ֿ֯
העביר	47	21	Essence that connects the in speaking with and in the institution of and in the opening and eating of inner light	הֶעֱבִיר	ֿ֯
זרעתם	47	23	Window and eating of that connects the in speech with and in succession of	זְרַעְתֶּם	ֿ֯
נתתם	47	24	in the company of and to the closure of and to the closure of and to the continued to	נָתַתֶּם	ֿ֯
החיתנו	47	25	Essence and internal order and an opening of the of and of and with a team that connects the connector between the proximity rating	הֶחֱיִתָנוּ	ֿ֯
יאחזו	47	27	To an opening that leads to the leader and in an internal order and a window that connects the connector between passage	יֵאָחֲזוּ	ֿ֯
יפרו	47	27	For the discovery and adventure of and acceptance that connects the connector of souls	יִפְרוּ	ֿ֯
יקרבו	47	29	For the passage through and as a head and part of and in place of that connects the creates a contact	יִקְרְבוּ	ֿ֯

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תקברני	47	29	and to the end of and at the head of and in the institution of and eating of and with a team and to the opening	תְקְבְּרֵנִי	𐤕𐤒𐤁𐤓𐤍𐤉
דבריך	47	30	Inner worlds and in the system of and acceptance and discovery and in the role of	דְבָרֶיךָ	𐤃𐤁𐤓𐤉𐤊
נשאתני	47	30	Together with the team and the signature of which leads to the head and the end and the passage through	נָשָׂאתַנִי	𐤍𐤔𐤀𐤕𐤍𐤉
קברתם	47	30	Leads the and in the system of and acceptance and closure of and continued	קְבַרְתָּם	𐤒𐤁𐤓𐤕𐤌
קברתני	47	30	Leads the and in the system of and acceptance and closure of and in the company of and discovery	קְבַרְתַּנִי	𐤒𐤁𐤓𐤕𐤍𐤉
יתחזק	48	2	For the opening of a of and of and in an internal order and a window and at the head of	יִתְחַזֵּק	𐤉𐤕𐤇𐤆𐤒
הרביתך	48	4	essence and to the eating of and in the institution of and to the opening of and the opening of and in the authority over	הִרְבִּיתְךָ	𐤄𐤓𐤁𐤉𐤕𐤊
מפרך	48	4	Continues through and a long way of and in part of and power over	מַפְרֵךְ	𐤌𐤐𐤓𐤊
נולדים	48	5	Together with the team that connects the contactor and with the flow of of inner spirit and through and continues through	נוֹלָדִים	𐤍𐤅𐤋𐤃𐤉𐤌
הולדת	48	6	Inner light that connects the author of souls and the life stream of inner worlds and the closure of	הוֹלַדְתְּ	𐤄𐤅𐤋𐤃𐤕
נחלתם	48	6	Together with the team and in a strong foundation and in the flow of and to the end and continues through	נַחֲלָתָם	𐤍𐤇𐤋𐤕𐤌
אברכם	48	9	Leading in the system of accepting a role that continues	אֲבָרֵכֶם	𐤀𐤁𐤓𐤊𐤌

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קחם	48	9	Leads the and stability and is drawn to	קָחֶם	𐤧𐤇𐤌
כבדו	48	10	in the role of and in the system of of inner worlds that connects the connector of souls	כָּבְדוּ	𐤊𐤁𐤃𐤅
פללתי	48	11	In the adventure of and in the flow of life of and in the flow of life of and for the closure of and for the discovery	פְּלַלְתִּי	𐤐𐤋𐤋𐤕𐤉
גאל	48	16	gates that lead to the carrier and in the life stream of.	גֹּאֵל	𐤂𐤀𐤋
ידגו	48	16	For the discovery of inner worlds and gates that connects the connector of souls	יִדְגוּ	𐤉𐤃𐤂𐤅
הסיר	48	17	Essence and seeing of and opening and eating of uniqueness and looking at	הָסִיר	𐤄𐤎𐤉𐤓
יתמך	48	17	For a passage through and to the end and continues a way and in power over	יִתָּמֵךְ	𐤉𐤕𐤌𐤊
יברכם	48	20	To pass through and in place of and in part of and in a superpower and continues through	יְבָרֲכֵם	𐤉𐤁𐤓𐤊𐤌
ישמך	48	20	To pass through and in the signature of and continues through and by force majeure	יְשַׁמֶּךָּ	𐤉𐤔𐤌𐤊
האספו	49	1	Inner light that leads to the leader and to discern in and in the adventure of that connects the soul connector	הֵאָסְפוּ	𐤄𐤀𐤎𐤐𐤅
הקבצו	49	2	inner light and leads the and in the system of and the life cycle of that connects the connector of souls	הִקָּבְצוּ	𐤄𐤒𐤁𐤑𐤅
חללת	49	4	Strong foundation and in the flow of and in the flow of and to the end of the life stream	חִלַּלְתָּ	𐤇𐤋𐤋𐤕
עלית	49	4	In the expression and life stream of and in the discovery and closure of	עָלִיתָ	𐤏𐤋𐤉𐤕

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פחז	49	4	On a long way of and a strong foundation and a window	פַּחַז	𐤋𐤇𐤆
תותר	49	4	To the end of the one who connects the contact and to the end and to the part of	תּוֹתַר	𐤕𐤅𐤕𐤓
מכרתיהם	49	5	Continues through and in power on and in part of and to the end and to the transition through and uniqueness and continues through	מְכֹרֹתֵיהֶם	𐤌𐤊𐤓𐤕𐤉𐤄𐤌
עקרו	49	6	In the voice of and as the head and part of that connects the creates a connection	עִקְּרוּ	𐤏𐤒𐤓𐤅
רצנם	49	6	to receive and in the life cycle of and in the company of and continues to	רְצֹנָם	𐤓𐤑𐤍𐤌
תחד	49	6	To the closure of and stability of inner worlds	תֵּחַד	𐤕𐤇𐤃
אחלקם	49	7	Head and strong foundation and in the flow of and as head and continues the path.	אֲחַלְּקֵם	𐤀𐤇𐤋𐤒𐤌
אפיצם	49	7	Leading and in the adventure of and discovery and in the life cycle of and drawn to	אֲפִיצֵם	𐤀𐤐𐤉𐤑𐤌
יודוך	49	8	For passage through that connects the connector of inner spirit that connects the connector and superpower	יוֹדוּךְ	𐤉𐤅𐤃𐤅𐤊
ימנו	49	9	To cross a path and as a leader and to cross a path and continue a path and together with the team that connects the contactor	יְקִימֻנוּ	𐤉𐤒𐤌𐤍𐤅
כרע	49	9	in the role of and acceptance that connects the in the expression	כָּרַע	𐤊𐤓𐤏
יסור	49	10	To cross through and in view of that connects the creates a connection and in part of	יָסוּר	𐤉𐤎𐤅𐤓
יקהת	49	10	For the discovery and leading of the inner light and the closing of	יִקַּהַת	𐤉𐤒𐤇𐤕

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כבס	49	11	In the role of and in the system of and to distinguish in	כִּבֵּס	𐤊𐤁𐤎
סבל	49	15	in looking at and in place of and in the flow of	סָבַל	𐤎𐤁𐤋
נשך	49	17	Together with the team and with the signing of and through a path and by force	נָּשֵׁךְ	𐤍𐤔𐤊
ישועתך	49	18	To pass through and in the signature of the one who connects the one who creates the connection that connects the voice of and to the end and by force	יְשׁוּעָתְךָ	𐤉𐤔𐤅𐤏𐤕𐤊
קויתי	49	18	Leads the one who connects the connector of souls and to the discovery and closure of and to the discovery	קִוִּיתִי	𐤒𐤅𐤉𐤕𐤉
יגודנו	49	19	To pass through and openings of inner spirit and in the flow of	יְגוּדֶנּוּ	𐤉𐤂𐤅𐤃𐤍𐤅
צעדה	49	22	In the life cycle of that connects the in the expression of inner worlds and inner light	צָעֲדָה	𐤑𐤏𐤃𐤄
ימררהו	49	23	For passage through and continues through and in part of and in part of that connects the contactor	יְמָרְרֻהוּ	𐤉𐤌𐤓𐤓𐤄𐤅
ישטמהו	49	23	For the opening and signing of and in the action of and successor of and essence that connects the author between	יִשְׂטְמֻהוּ	𐤉𐤔𐤈𐤌𐤄𐤅
יפזו	49	24	To the passage through and the long way of and window that connects the contactor	יְפַזּוּ	𐤉𐤐𐤆𐤅
יעזרך	49	25	To pass through a path that connects the voice of and a window and in part of and by force	יַעְזְרֶךָּ	𐤉𐤏𐤆𐤓𐤊
רבצת	49	25	to receive and in the system of and in the life cycle of and closing of	רֹבָצֶת	𐤓𐤁𐤑𐤕
תאות	49	26	To the closure of that leads to the head that connects the connecter of souls and the closure of	תַּאֲוֹת	𐤕𐤀𐤅𐤕

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ברכתו	49	28	In place of and in part of and in power over and to the end that connects the contactor	בִּרְכָתוֹ	𐤊𐤓𐤊𐤕𐤅
נאסף	49	29	Together with the team that leads to the head and to the view on and on a long way of	נֶאֱסָף	𐤍𐤀𐤎𐤐
קברתי	49	31	Leads the and in the system of and acceptance and closure of and discovery	קְבַרְתִּי	𐤒𐤁𐤓𐤕𐤉
צות	49	33	In the life cycle of connecting the soul connector and the closure of	צַוֹּת	𐤑𐤅𐤕
חנט	50	2	Strong foundation and together with the team and in the act of	חָנַט	𐤇𐤍𐤈
יחנטו	50	2	For a discovery and stability and in the company of and in the way of action that connects the connector of souls	יַחַנְטוּ	𐤉𐤇𐤍𐤈𐤅
בכיתו	50	4	In place of and in a superpower and in a passage through and in the end that connects the connector	בָּכִיתוֹ	𐤁𐤊𐤉𐤕𐤅
אשובה	50	5	Leading and to the sign of which connects the connector of souls and in the system of and inner light	אֲשׁוּבָה	𐤀𐤔𐤅𐤁𐤄
השביעני	50	5	Uniqueness and in the signing of and in place of and in a passage that connects the in the voice of and together with the team and in a passage through	הִשְׁבִּיעַנִי	𐤄𐤔𐤁𐤉𐤏𐤍𐤉
כריתי	50	5	in authority over and to eat and to open and to conclude and to open	כָּרִיתִי	𐤊𐤓𐤉𐤕𐤉
השביעך	50	6	Inner light and in the sign of and in the system of and in the discovery that connects the in the expression and role of	הִשְׁבִּיעֲךָ	𐤄𐤔𐤁𐤉𐤏𐤊

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עזבו	50	8	In the expression and window and in the system of that connects the connector of souls	עָזְבוּ	ᛋᚾᛒᛟ
יספדו	50	10	To discover and discern in and in the adventure of of inner worlds that connects the soul connector	יִסְפְּדוּ	ᛋᛅᚴᚠᛉ
גמלנו	50	15	Gates and continuing to and in the life stream of and in the company of that connects the author of souls	גָּמַלְנוּ	ᛋᛉᛚᛅᛏ
ישטמנו	50	15	For the opening and signing of and in the action of and successor of and with a team that connects the author between	יִשְׂטְמֵנוּ	ᛋᛉᛅᛏᛒᛏ
ישיב	50	15	For the passage through and in the signing of and in the place of	יָשִׁיב	ᛋᛅᛏᛒ
יצוו	50	16	For the discovery and life cycle of the soul connector that connects the soul connector	יְצַוּוּ	ᛋᛉᛅᛏ
דברם	50	17	Inner worlds and in the system of and acceptance and continued to	דַּבְּרָם	ᛏᛒᚴᛅ
תיראו	50	19	To close and to discover and to accept that leads to the leader that connects the connector of souls	תִּירְאוּ	ᛋᛅᚴᛉᛏ
חשבה	50	20	Stability and sign of and in the system of and inner light	חֲשָׁבָה	ᚼᛅᛒᚼ
חשבתם	50	20	On a strong foundation and with the signing of and in place of and to conclude and continue through	חֲשַׁבְתֶּם	ᚼᛅᛒᚼᛏ
אכלכל	50	21	Leader in the role of In the life stream of	אֲכַלְכֵּל	ᛅᚴᛚᚴᛅ
העלה	50	24	Essence that connects the in speaking with and as flowing water for and essence of uniqueness that connects	הֶעֱלָה	ᚼᛅᛚᚴ
העלתם	50	25	Essence that connects the in speaking with and as flowing water for to the end of and successor of	הַעֲלִתֶם	ᚼᛅᛚᚴᛏ

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Appendix No. 4 – Words

In the Bible	chapter	verse	Meaning of words	Dotted with sages	Ancient writing
אלהים	1	1	Leading in the life stream of inner light for discovery drawn to	אֱלֹהִֵים	𐤀𐤋𐤄𐤉𐤌
ארץ	1	1	Leader and receiving and in the life cycle of	אֶֶרֶץ	𐤀𐤓𐤑
את	1	1	Leading and to the closure of	אֵת	𐤀𐤕
ב	1	1	in the institution of	בְּ	𐤁
בראשית	1	1	In place of and part of that leads to the head and in the sealing of and through and to the end	בְּרֵאשִׁית	𐤁𐤓𐤀𐤔𐤉𐤕
ה	1	1	Inner light essence	הַ	𐤄
ו	1	1	The one who connects between connects	וַ	𐤅
שמים	1	1	By signing and continuing through and through and through and continuing through	שָׁמַיִם	𐤔𐤌𐤉𐤌
בהו	1	2	In a system of inner light that connects the connector of souls	בֹּהוּ	𐤁𐤄𐤅
היתה	1	2	Uniqueness and transition through and to the end and uniqueness	הָיְתָה	𐤄𐤉𐤕𐤄
חשך	1	2	In an internal order and with the signing of and with the authority of	חֹשֶׁךְ	𐤇𐤔𐤊
מים	1	2	Continues through And to the passage through and continues through	מָיִם	𐤌𐤉𐤌
על	1	2	In the place of that connects the connecter and through and through	עַל	𐤏𐤋
פני	1	2	On a long road of and together with the team and through	פְּנֵי	𐤐𐤍𐤉
רוח	1	2	For receiving that connects the connector of souls and stability	רוּחַ	𐤓𐤅𐤇
תהו	1	2	To the closure of the inner light that connects the connector of souls	תֹהוּ	𐤕𐤄𐤅
תהום	1	2	For the closure of an inner light that connects the connector of souls and continues to	תְּהוֹם	𐤕𐤄𐤅𐤌
אור	1	3	A leader who connects the soul connector and receiving a kinship rating	אוֹר	𐤀𐤅𐤓
יהי	1	3	For passage through and uniqueness and passage through	יְהִי	𐤉𐤄𐤉
בין	1	4	In the system of and discovery and in the company of	בֵּין	𐤁𐤉𐤍
טוב	1	4	In the way of action that connects the connector of souls and in the system of	טוֹב	𐤈𐤅𐤁

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כי	1	4	in superpower and a passage through	כִּי	𐤆𐤉
אחד	1	5	Head on a strong foundation of inner spirit	אֶחָד	𐤀𐤇𐤃
בקר	1	5	In the institution of and at the head of and eating of.	בֹּקֶר	𐤁𐤒𐤓
יום	1	5	For the passage through which connects the contactor and continues through	יוֹם	𐤉𐤅𐤌
יקרא	1	5	To cross a path and as a leader and part of who leads to the leader	יִקְרָא	𐤉𐤒𐤓𐤀
ל	1	5	in the life stream of	לְ	𐤋
לילה	1	5	In the life stream of and the discovery and the life stream of and the inner light	לַיְלָה	𐤋𐤉𐤋𐤄
ערב	1	5	In the voice of and in part of and in place of	עֶרֶב	𐤏𐤓𐤁
רקיע	1	6	in part of and as head and through and through that connects the voice of	רָקִיעַ	𐤓𐤒𐤉𐤏
אשר	1	7	Leading and to the sign of and acceptance	אֲשֶׁר	𐤀𐤔𐤓
יעש	1	7	To pass through that connects the in the voice of and in the signing of	יְעַשׂ	𐤉𐤏𐤔
כן	1	7	in the power of and together with the team	כֵּן	𐤊𐤍
מ	1	7	Continues to that leads to the leader of inner worlds	מִ	𐤌
תחת	1	7	To close of and stability and closing of	תַּחַת	𐤕𐤇𐤕
שני	1	8	By signing and together with the team and through the passage	שֵׁנִי	𐤔𐤍𐤉
יבשה	1	9	To discover and in the system of and in the sign of and in the inner light	יַבָּשָׁה	𐤉𐤁𐤔𐤄
מקום	1	9	Drawn to and leads the one who connects the connector of souls and drawn to	מָקוֹם	𐤌𐤒𐤅𐤌
ימים	1	10	For the passage through and continues through and passage through to discovery	יָמִים	𐤉𐤌𐤉𐤌
מקוה	1	10	Drawn to and leads the one who connects the connector of souls and inner light	מִקְוֶה	𐤌𐤒𐤅𐤄
בו	1	11	In a system of that connects the connector of souls.	בּוֹ	𐤁𐤅
דשא	1	11	Inner worlds and the sign of that leads to the leader	דֶּשֶׁא	𐤃𐤔𐤀

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זרע	1	11	Window and eating of that connects the in speech with a part that connects	זָרַע	𐤏𐤋𐤆
זרעו	1	11	Window and eating of that connects the in speech with that connects the connector between that connects the creates a connection to discovery	זַרְעוֹ	𐤏𐤋𐤆𐤍
מינו	1	11	Continued through and to the passage through and together with the team that connects the connector	מִינוֹ	𐤏𐤆𐤉𐤍
עץ	1	11	in the expression and life cycle of	עֵץ	𐤑𐤏
עשב	1	11	in the voice of and in the signature of and in place of	עֵשֶׂב	𐤁𐤔𐤏
עשה	1	11	in the voice of and in the signature of and unique	עָשָׂה	𐤄𐤔𐤏
פרי	1	11	On a long road of and in part of and through	פְּרִי	𐤉𐤓𐤐
מינהו	1	12	Continued to and to the discovery and in the company of and inner light that connects the connector of souls	מִינֵהוּ	𐤅𐤄𐤍𐤉𐤆
שלישי	1	13	In the signing of and in the flow of and on a passage through and in the signing of and on a passage through	שְׁלִישֵׁי	𐤉𐤔𐤋𐤔
אתת	1	14	Leading and closing of and closing of	אֹתֹת	𐤕𐤕𐤀
מארת	1	14	Continued to that leads to the leader and closure of	מְאֹרֹת	𐤕𐤓𐤀𐤍
מועדים	1	14	Continues through that connects the creates a connection that connects the voice of the inner spirit and to the transition through and continues through	מוֹעֲדִים	𐤌𐤉𐤃𐤏𐤅𐤍
שנים	1	14	By signing and together with the team and through the passage and continues through	שָׁנִים	𐤌𐤉𐤍𐤔
כוכבים	1	15	in the power of that connects the connector between and in the power of and in the institution of and to open and inheritor of	כּוֹכָבִים	𐤌𐤉𐤁𐤊𐤊𐤉
להאיר	1	15	In the life stream of and inner light that leads to the leader and discovery and acceptance	לְהָאִיר	𐤓𐤀𐤄𐤋
קטן	1	15	Leads the and in the way of action and in the company of	קָטֹן	𐤍𐤈𐤒
ממשלת	1	16	Continues through and continues through and in the signing of and in the flow of and to the end	מֶמְשֶׁלֶת	𐤕𐤋𐤔𐤌𐤌
משל	1	18	continues through and by the signature of and by the flow of	מֹשֵׁל	𐤋𐤔𐤌
רביעי	1	19	in part of and in place of and through that	רְבִיעִי	𐤉𐤏𐤉𐤁𐤓

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			connects the voice of and through		
חיה	1	20	In internal order and the opening and the essence of a strong secret and the passage	חַיָּה	אזב
נפש	1	20	Together with the team and on a long journey of and in the signing of	נֶפֶשׁ	שלנ
עוף	1	20	In the voice of that connects the creator of the connection and in the long way of	עוֹף	זלס
שרץ	1	20	In the signing of and part of and momentary	שֶׁרֶץ	יקש
גדלים	1	21	Openings of inner spirit and in the flow of and passing through and continuing through	גְּדָלִים	שזלקל
כנף	1	21	By force and together with the team and a long way of	כָּנָף	זלא
רמשת	1	21	to receive and continued to and to mark the and to close the	רֹמֶשֶׂת	תשקל
תנינם	1	21	To conclude and together with the team and to move through and together with the team and continues through	תַּנִּינִם	שלזלת
חמישי	1	23	On a strong foundation and continues through and through and through and through and through and through and through and through and through	חֲמִישִׁי	זשזשב
בהמה	1	24	In a system of inner light and continues to inner light	בְּהֵמָה	אשאפ
חיתו	1	24	In an internal order and opening to the end of that connects the connector between passage through and to the end that connects	חַיְתוֹ	לתזב
רמש	1	24	to receive and continued to and to mark the	רֶמֶשׂ	ששק
אדמה	1	25	Head of inner spirit and continues through and uniqueness	אֲדָמָה	אשלד
אדם	1	26	Head of inner spirit and continues through	אָדָם	שלד
דגת	1	26	Inner worlds and gates and for the closure of.	דָּגַת	תלק
דמותנו	1	26	Inner worlds and continued to that connects the author of souls and to the closure of and in the company of that connects the author of souls	דְמוּתֵנוּ	לקתלשד
ים	1	26	To pass through and continues through	יָם	שז

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צלמנו	1	26	In the life cycle of and in the life stream of and continues to and in the society of that connects the author of souls	צַלְמֵנוּ	ֵ֗
כבשה	1	28	in the role of and in the system of and as a sign of and inner light	כִּבְשָׂהּ	ֵ֗
להם	1	28	In the life stream of and inner light and continues to	לָהֶם	ֵ֗
אכלה	1	29	Leader in the role of In the life stream of inner light	אָכְלָה	ֵ֗
הנה	1	29	Essence and together inner light and in the company of and inner light	הִנֵּהּ	ֵ֗
לכם	1	29	In the life stream of and in the role of and continued to	לָכֶם	ֵ֗
ירק	1	30	To open and eat of and at the head of	יֶרֶק	ֵ֗
רומש	1	30	In part of that connects the connector and continues through and in the sealing of	רוֹמֵשׂ	ֵ֗
מאד	1	31	Continues to that leads to the leader and inner light	מְאֹד	ֵ֗
עד	1	31	In the expression of inner worlds	עַד	ֵ֗
ששי	1	31	To the signature of and the signature of and the opening	שִׁשִּׁי	ֵ֗
יכל	2	1	For opening and by authority and by flowing water for a way	יְכֻל	ֵ֗
יכלו	2	1	For opening and by authority and by flowing water for that connects the connector between	יְכֻלּוּ	ֵ֗
מלאכתו	2	1	Continued to and in the life stream of that leads to the leader and in the role of and closing of that connects the connector of souls	מְלַאכְתּוֹ	ֵ֗
צבאם	2	1	In the life cycle of and in the system of leading to leading and continued to	צְבָאָם	ֵ֗
שביעי	2	1	by signing and instead of and through a path that connects the voice of and through	שְׁבִיעִי	ֵ֗
אתו	2	3	Leading and to the closure of that connects the connector of souls	אִתּוֹ	ֵ֗
עשות	2	3	In the voice of and under the signature of that connects the creates a connection and to conclude	עֲשׂוֹת	ֵ֗
שבת	2	3	To the sign of and in the system of and to the closing of	שָׁבַת	ֵ֗
אלה	2	4	Leading in the life stream of inner light	אֵלֶּה	ֵ֗

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תולדות	2	4	To the closure of the soul-connecting author and the life-stream of the inner worlds that connects the soul-connecting author and the closure of	תּוֹלְדוֹת	𐤕𐤅𐤋𐤃𐤅𐤕
אין	2	5	Head and passage through and together with the team	אַיִן	𐤀𐤉𐤍
טרם	2	5	In the way of action and acceptance and continues to	טֶרֶם	𐤈𐤓𐤌
שדה	2	5	In the signing of of an inner spirit and uniqueness	שָׂדֶה	𐤔𐤃𐤄
שיח	2	5	By the signing of and in the passage through and in the strong foundation	שִׂיחַ	𐤔𐤉𐤇
אד	2	6	Head of an inner spirit	אֵד	𐤀𐤃
מן	2	6	Continues through and together with the team	מִן	𐤌𐤍
אפיו	2	7	Leading and in the adventure of and discovery that connects the connector of souls	אַפָּיו	𐤀𐤐𐤐𐤉𐤅
חיים	2	7	In internal order and opening and opening and successor to a strong foundation and through a passage to the discovery and continued	חַיִּים	𐤇𐤉𐤉𐤌
נשמת	2	7	Together with the team and in the signing of and continues through and to the end	נְשָׁמַת	𐤍𐤔𐤌𐤕
עפר	2	7	in the voice of and a long way of and part of	עָפָר	𐤏𐤐𐤓
גן	2	8	Openings and together with the team	גַּן	𐤂𐤍
קדם	2	8	As the head of an inner spirit and continues through	קֶדֶם	𐤒𐤃𐤌
שם	2	8	In the signing of and continues through	שֵׁם	𐤔𐤌
דעת	2	9	Inner worlds that connects the in the expression and closure of	דַּעַת	𐤃𐤏𐤕
מראה	2	9	Drawn to and to receive that leads to and to the inner light	מַרְאֶה	𐤌𐤓𐤀𐤄
נחמד	2	9	Together with the team and in a strong foundation and continues through an inner spirit	נֶחְמָד	𐤍𐤇𐤌𐤃
רע	2	9	to receive and in the expression	רַע	𐤓𐤏
ארבעה	2	10	Leading and receiving and in the system of connecting the expression and inner light	אַרְבָּעָה	𐤀𐤓𐤁𐤏𐤄
היה	2	10	Uniqueness and in the passage through and uniqueness rating	הָיָה	𐤄𐤉𐤄
נהר	2	10	Together with the team and uniqueness and part of	נָהָר	𐤍𐤄𐤓
ראשים	2	10	In part of leading to the head and in the	רָאשִׁים	𐤓𐤀𐤔𐤉𐤌

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			signing of and passing through and continuing through		
אבן	2	12	Head in place of togetherness with the team	אֶבֶן	𐤋𐤑𐤊
בדלח	2	12	In the system of of inner worlds and in the life stream of and stability	בְּדֹלַח	𐤁𐤋𐤑𐤉
שהם	2	12	With the signing of the unique and continuing through	שְׁהַם	𐤔𐤣𐤍
קדמת	2	14	As the head of an inner spirit and continues through and to the end	קִדְמַת	𐤒𐤔𐤉𐤐
מות	2	17	Continues through that connects the connecter and to the end	מָוֹת	𐤌𐤇𐤔
ממנו	2	17	Continues through and continues through and together with the team that connects the creates a connection	מִמֶּנּוּ	𐤌𐤌𐤍𐤔
כ	2	18	in the role of	כְּ	𐤊
נגדו	2	18	In the society of and gates of inner worlds that connects the author of souls	נָגְדּוֹ	𐤍𐤉𐤋𐤇
עזר	2	18	In expression and window and reception	עֵזֶר	𐤏𐤋𐤐
לו	2	19	In the flow of that connects the creates a connection	לָוֹ	𐤋𐤇
שמו	2	19	To the signature of and successor of that connects the connector between	שְׁמוֹ	𐤔𐤌𐤍
שמות	2	20	By signing and continuing through a path that connects the creates a connection and to the end	שְׁמוֹת	𐤔𐤌𐤍𐤐
אחת	2	21	Leader and stability and closing of	אַחַת	𐤐𐤑𐤓
בשר	2	21	In the system of and for the sign of and for acceptance	בָּשָׂר	𐤁𐤔𐤉
צלעתיו	2	21	In the life cycle of and in the life stream of that connects the expression and closure of and discovery that connects the connector of souls	צַלְעֹתָיו	𐤑𐤋𐤏𐤓𐤐𐤇
תרדמה	2	21	To end and part of of inner spirit and continues through and uniqueness	תַּרְדֵּמָה	𐤓𐤌𐤋𐤐𐤓
אשה	2	22	Leading and to the sign of and inner light	אִשָּׁה	𐤓𐤔𐤐
צלע	2	22	In the life cycle of and in the life stream of and in the life stream of that connects the in the expression	צֵלָע	𐤑𐤋𐤏
איש	2	23	Leader and the opening and signing of	אִישׁ	𐤔𐤑𐤐
עצם	2	23	In the expression and life cycle of and continued to	עֶצֶם	𐤌𐤑𐤏

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עצמי	2	23	In the expression and life cycle of and continued to and discovery	עֲצָמַי	ּזּצּס
פעם	2	23	On a long way of that connects in the voice of and continues through	פַּעַם	ּפּע
אביו	2	24	A head in a place of crossing the path that connects the connection	אָבִיו	ּאּבּצּ
אמו	2	24	Head and continues through that connects the connecter	אִמּוֹ	ּאּמּצּ
אשתו	2	24	Leading and to the sign of and to the closure of that connects the connector of souls	אִשְׁתּוֹ	ּאּשּתּצּ
לא	2	25	in the flow of that leads to the head	לֹא	ּלּא
ערומים	2	25	In the voice of and part of that connects the creates a connection and continues through and through and continues through	עֲרוּמִּים	ּעּרּמּפּס
שניהם	2	25	By signing and together with the team and through the passage and uniqueness and continues through	שְׁנֵיהֶם	ּשּנּיּהּס
אף	3	1	Leading and in the adventure of	אַף	ּאּף
נחש	3	1	Together with the team and on a strong foundation and in the signing of	נָּחָשׁ	ּנּחּש
ערום	3	1	In the voice of and in part of that connects the creates a connection and continuing through	עָרוּם	ּעּרּם
פן	3	3	In the long way of and together with the team	פֶּן	ּפּן
תוך	3	3	To close of that connects the connector of souls and in the role of	תּוֹךְ	ּתּוּך
ידע	3	5	To discover inner worlds that connects the in expression	יָדַע	ּיּדּע
ידעי	3	5	To pass through an inner spirit that connects the in the voice of and to pass through	יְדַעֵי	ּיּדּעּי
עיניכם	3	5	In the voice of and through and together with the team and through and through and by a superpower and continues through	עֵינֵיכֶם	ּעּיּנּיּכּס
גם	3	6	Gates and drawn to rating	גַּם	ּגּם
עינים	3	6	In the voice of and through and together with the team and through and continues through	עֵינַיִם	ּעּיּנּיּס
עמה	3	6	In the expression and continues to the inner light	עִמָּהּ	ּעּמּה
תאוה	3	6	To the sign of and the closure of and the closure of	תַּאֲוָה	ּתּאּוּה

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הם	3	7	Essence and successor of uniqueness	הֵם	ֵם֗
חגרת	3	7	In the strong foundation and openings and in part of and to the end stability	חֲגֹרֹת	ֹתֹ֗רֲגֲח
עיני	3	7	In the voice of and through the passage and together with the team and through the passage	עֵינֵי	ֵיֵ֗נֵיע
עירמם	3	7	In the voice of and through and through and through and through and through	עֵירֵמֵם	ֵםֵ֗מֵרֵיע
עלה	3	7	In the voice of and through and through and through and through and through	עָלָה	ָהָ֗לָע
תאנה	3	7	To the closure of that leads to the leader and in the company of and inner light	תְּאֵנָה	ָהָ֗נֵאְת
קול	3	8	Leads the one who connects the connector of souls and to the life stream of	קוֹל	ֹל֗וֹק
איכה	3	9	Leader and in the way of discovery and in the life stream of inner light	אֵיכָה	ָהָ֗כֵיא
קלך	3	10	Leads the and in the life stream of and in the role of	קַלְּךָ	ָךְְּ֗לַק
בלתי	3	11	In the place of and in the flow of and to the end and through	בִּלְתִּי	ִיִּ֗תְלִב
לי	3	12	In the flow of and through	לִי	ִיִ֗ל
זאת	3	13	A window that leads to the one who leads to and the closure of	זֹאת	ֹתֹ֗אז
מה	3	13	Continuing through and uniqueness	מַה	ַהַ֗מ
ארור	3	14	Leading and receiving that connects the connector of souls and receiving	אָרוּר	ָר֗וּרָא
גחנך	3	14	Openings and on a strong foundation and together with the team and in power over rating	גְּחָנְךָ	ָךְְ֗נָחְג
חייך	3	14	In order Internal and opening and opening and in authority on a strong foundation and through a passage	חַיֶּיךָ	ָךְֶּ֗יֶיַח
ימי	3	14	For the passage through and continues through and passage through to discovery	יְמֵי	ֵיֵ֗מְי
איבה	3	15	Leader and in the way of discovery and in the system of inner light.	אֵיבָה	ָהָ֗בֵיא
בינך	3	15	In the system of and the discovery and in the company of and in the role of.	בֵּינְךָ	ָךְְ֗נֵיַב
זרעה	3	15	Window and eating of that connects the in speech with and essence that connects the in voice	זַרְעָה	ָהָ֗עְרַז

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זרעך	3	15	Window and eating of that connects the in speech with and in authority over	זַרְעֲךָ	ﭫﭻﭰﭵ
עקב	3	15	In the expression and leads the and system of	עֵקֶב	ﭭﭲﭮ
ראש	3	15	On the part of a lead to the head and to sign off on	רֹאשׁ	ﭼﭸﭵ
אישך	3	16	Leader and the opening and signing of and with authority on	אִישֵׁךְ	ﭷﭼﭶﭸ
בך	3	16	In the system of and the role of	בָּךְ	ﭷﭵ
בנים	3	16	In place of and together with the team and through and continues through	בָּנִים	ﭼﭶﭵﭵ
הוא	3	16	Inner light that connects the connector of souls that leads to the leader	הוּא	ﭸﭻﭷ
הרבה	3	16	uniqueness and in part inner light and to the acceptance and in the system of and inner light	הַרְבֵּה	ﭷﭵﭲﭷ
הרנך	3	16	Uniqueness and in part inner light and acceptance and in the company of and in the role of	הֲרֹנֵךְ	ﭷﭼﭵﭷ
עצב	3	16	in the expression and life cycle of and in the system of	עֵצֶב	ﭭﭶﭮ
ארורה	3	17	Leading and receiving that connects the connector of souls and receiving and inner light	אֲרוּרָה	ﭷﭲﭼﭵﭸ
עבורך	3	17	In the expression and system of that connects the author of souls and receiving and in the role of	עֲבוּרֶךָ	ﭵﭲﭼﭵﭮ
עצבון	3	17	In the expression and life cycle of and in the system of that connects the author of souls and in the society of	עִצָּבוֹן	ﭼﭵﭶﭮ
דרדר	3	18	Inner worlds and receives of inner worlds and receives	דַּרְדַּר	ﭵﭵﭲﭵ
קוץ	3	18	Leads the one who connects the connector of souls and in the life cycle of	קוֹץ	ﭰﭼﭲ
אפיך	3	19	Leading and in the adventure of and discovery and in the role of	אַפָּיִךְ	ﭷﭲﭵﭸ
זעת	3	19	A window that connects the expression and closure of	זֵעַת	ﭫﭭﭻ
לחם	3	19	As water flows for and in internal order and successor of	לֶחֶם	ﭼﭷﭰ
ממנה	3	19	Continues through and continues through and together with the team and uniqueness	מִמֶּנָּה	ﭷﭶﭶﭵ
אם	3	20	Head and continues through	אֵם	ﭼﭸ
חי	3	20	In internal order and the opening of an	חַי	ﭫﭷ

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			element		
כתנות	3	21	in the role of and for the closure of and in the company of that connects the connector of souls and in the closing of	כָּתְנוֹת	𐤊𐤕𐤍𐤅𐤕
עור	3	21	In the expression that connects the author of souls and in the acceptance	עוֹר	𐤏𐤅𐤓
הן	3	22	Essence of uniqueness and together with the team	הֵן	𐤄𐤍
ידו	3	22	For the discovery of inner worlds that connects the connector of souls	יָדוֹ	𐤉𐤃𐤅
ישלח	3	22	To pass through and in the sealing of and in the flow of and in a strong foundation	יִשְׁלַח	𐤉𐤔𐤋𐤇
עלם	3	22	In the expression and life stream of and continuing to	עוֹלָם	𐤏𐤅𐤋𐤌
עתה	3	22	In expressing and closing of and inner light	עַתָּה	𐤏𐤕𐤄
דרך	3	24	Inner worlds and receives and in the role of	דֶּרֶךְ	𐤃𐤓𐤊
חרב	3	24	In the inner order and the eating of and the institution of	חָרֶב	𐤇𐤓𐤁
כרבים	3	24	in the role of and to accept and in the system of and to discover and continue to	כְּרֻבִים	𐤊𐤓𐤅𐤁𐤉𐤌
להט	3	24	In the life stream of and inner light and in the way of action	לַהַט	𐤋𐤄𐤈
אחיו	4	2	A path that connects souls to the passage of the path	אֲחִיו	𐤀𐤇𐤉𐤅
צאן	4	2	In the cycle The life of a leader in the company of	צֹאן	𐤑𐤀𐤍
תסף	4	2	To conclude and in the view of and on a long road of	תֹּסֶף	𐤕𐤎𐤐
מנחה	4	3	Continues through and together with the team and on a strong foundation and uniqueness	מִנְחָה	𐤌𐤍𐤇𐤄
קץ	4	3	Leads the and in the life cycle of	קֵץ	𐤒𐤑
אל	4	4	Leading in the life stream of	אֶל	𐤀𐤋
בכרות	4	4	In place of and in power over and in part of that connects the creates a connection and to end	בְּכֹרוֹת	𐤁𐤊𐤓𐤅𐤕
ישע	4	4	To pass through and by signing of that connects the voice of	יֶשַׁע	𐤉𐤔𐤏
מחלבהן	4	4	Continues through and on a strong foundation and in the flow of and in place of and uniqueness and together with the team	מֵחֶלְבֵהֶן	𐤌𐤇𐤋𐤁𐤄𐤍
צאנו	4	4	In the life cycle of leading to leading and in	צֹאנוֹ	𐤑𐤀𐤍𐤅

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			the society of connecting the author of souls		
פניו	4	5	On a long road of and together with the team and through that connects the contactor	פָּנָיו	𐤖𐤆𐤙𐤇
לך	4	6	As water flowing for and in the authority over	לָךְ	𐤙𐤋
למה	4	6	In the life stream of and continued to and the inner light	לָמָה	𐤓𐤙𐤋
אליך	4	7	Leads in the life stream of to discover in the role of	אֵלֶיךָ	𐤙𐤆𐤋𐤀
הלוא	4	7	Essence and as flowing water for of soul and the conclusion of	הֲלֹוא	𐤀𐤋𐤇𐤃
חטאת	4	7	A strong element and in the act of that leads to the head and the end leads and the closure of	חַטָּאת	𐤕𐤀⊕𐤇
פתח	4	7	On the long way of and closing of and strong foundation	פֶּתַח	𐤇𐤕𐤆
היותם	4	8	Uniqueness and transition through which connects the contactor and to the end and continues through	הֱיוֹתָם	𐤌𐤕𐤖𐤃
אי	4	9	Head and passage through	אֵי	𐤆𐤀
אנכי	4	9	Leading and in the company of and in the role of and for the discovery	אָנֹכִי	𐤆𐤙𐤌𐤀
אלי	4	10	Head in the flow of to move through	אֵלַי	𐤆𐤋𐤀
דמי	4	10	Inner worlds and continued to and the discovery	דְּמֵי	𐤆𐤌𐤃
ידך	4	11	To pass through an inner spirit and a superpower	יָדֶךָ	𐤙𐤃𐤅
פיה	4	11	On a long way of and a passage through and uniqueness	פִּיהָ	𐤃𐤖𐤆
כחה	4	12	in superpower and a strong and unique foundation	כֹּחָהּ	𐤃𐤇𐤙
תת	4	12	To the closing of and the closing of	תֵּת	𐤕𐤕
גדול	4	13	Gates of inner worlds that connects the connector of souls and in the life stream of	גָּדוֹל	𐤋𐤌𐤃𐤅
מנשא	4	13	Continues through and together with the team and in the signing of that leads to the head	מִנְּשֹׂא	𐤀𐤕𐤙𐤌
עוני	4	13	In the expression that connects the author of souls and in the company of and to the discovery	עֲוֹנִי	𐤆𐤌𐤙
אתי	4	14	Leading and closing of and revealing	אִתִּי	𐤆𐤕𐤀
הרג	4	15	essence and to the eating of and the doors of uniqueness and in part of and openings	הֹרֵג	𐤓𐤓𐤇
שבעתים	4	15	In the signing of and in place of that	שִׁבְעָתַיִם	𐤌𐤆𐤕⊖𐤔

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			connects the voice of and to the end and to the passage through and continues through		
נוד	4	16	Together with the team that connects the creates a connection of an inner spirit	נָוֹד	٩٩٧
עיר	4	17	In the voice of and through and part of	עִיר	٩٧٥
ילד	4	18	For opening and as flowing water for of soul	יֶלֶד	٩٧٧
נשים	4	19	Together with the team and with the signing of and through a path and continues through	נָשִׁים	٣٧٣٧
שנית	4	19	By signing and together with the team and passing through and to the end	שֵׁנִית	٢٧٣٧
שתי	4	19	By signing of and the conclusion and the passage through	שְׁתֵּי	٧٢٣
אבי	4	20	A leader of the house in the system of a house of revelation	אָבִּי	٧٩٤
אהל	4	20	Leader and Inner Light and in the Stream of Life	אֹהֶל	٧٦٤
יבל	4	20	To the passage through and in place of and in the flow of the life stream	יֶבֶל	٧٩٧
מקנה	4	20	Continuing the path and as a leader and together with the team and uniqueness	מִקְנֶה	٣١٢٣
כנור	4	21	in the power of and together with the team that connects the contactor and in part of	כִּנּוֹר	٩٩٧٩
נשי	4	23	Together with the team and with the signing of and to the passage through	נָשֵׁי	٧٣٩
נשיו	4	23	Together with the team and with the signing of and through a path that connects the creator	נָשָׁיו	٩٧٣٩
פצעי	4	23	On a long way of and in moments that connects in the voice of and through	פִּצְעֵי	٧٥٣٦
קולי	4	23	Leads the one who connects the connector of souls and to the discovery	קוֹלִי	٧٧٩٢
שבעה	4	24	By signing and instead of that connects the voice of and unique	שִׁבְעָה	٣٥٩٣
שבעים	4	24	By signing and instead of that connects the voice of and through and continuing through	שִׁבְעִים	٣٧٥٩٣
דמות	5	1	Inner worlds and the life stream of which connects the author of souls and the closure of	דְּמוּת	٢٩٣٨
זה	5	1	Essence of a window and inner light	זֶה	٣٦

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ספר	5	1	in the look at and a long way of and in part of	סֵפֶר	𐤎𐤐𐤓
תולדת	5	1	To close the connector of souls and in the life stream of inner worlds and to close the	תּוֹלֶדֶת	𐤕𐤅𐤋𐤃𐤕
זכר	5	2	Authority over a window and in the role of and acceptance	זָכָר	𐤆𐤊𐤓
נקבה	5	2	In the society of and leads the and in the system of and inner light	נְקֵבָה	𐤍𐤒𐤁𐤄
שמם	5	2	By signing and continuing through and continuing through	שָׁמַם	𐤔𐤌𐤌
דמותו	5	3	Inner worlds and continued to that connects the author of souls and to the closure of that connects the author of souls	דְּמוּתָו	𐤃𐤌𐤅𐤕𐤅
יחי	5	3	For passing through and a strong foundation and a passage through	יְחֵי	𐤉𐤇𐤉
מאת	5	3	Continued to that leads to the leader and closure of	מְאַת	𐤌𐤀𐤕
צלמו	5	3	In the life cycle of and in the life stream of and continues to that connects the author of souls	צַלְמָו	𐤑𐤋𐤌𐤅
שלשים	5	3	In the signing of and in the flow of and in the signing of and in the transition through and continues through	שְׁלֹשִׁים	𐤔𐤋𐤔𐤉𐤌
שנה	5	3	By signing and together with the team and uniqueness	שָׁנָה	𐤔𐤍𐤄
בנות	5	4	Instead of and together with the team that connects the contactor and to the end	בָּנוֹת	𐤁𐤍𐤅𐤕
שמנה	5	4	By signing and continuing through and together with the team and uniqueness	שְׁמֹנָה	𐤔𐤌𐤍𐤄
תשע	5	5	To the end and in the signing of that connects the voice of	תִּשַׁע	𐤕𐤔𐤏
חמש	5	6	The seal stability and continues to and the sign of	חֲמֵשׁ	𐤇𐤌𐤔
שבע	5	7	By signing and instead of that connects the voice of	שֶׁבַע	𐤔𐤁𐤏
עשרה	5	8	In the expression and sign of and accepting and inner light	עֲשָׂרָה	𐤏𐤔𐤓𐤄
שתים	5	8	By signing of and the conclusion and the passage through and continues through	שְׁתַּיִם	𐤔𐤕𐤉𐤌
תשעים	5	9	To the end and in the signing of that connects the voice of and through and continues through	תִּשְׁעִים	𐤕𐤔𐤏𐤉𐤌
ארבעים	5	13	Leading and receiving and in the system of connecting the expression and discovery	אַרְבָּעִים	𐤀𐤓𐤁𐤏𐤉𐤌

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			and drawn to		
עשר	5	14	In the expression and sign of and accepting	עֲשָׂר	٩wo
ששים	5	20	By signing of and the signing of and the passage through and continues through	שִׁשִּׁים	٣zww
שלש	5	23	By the signature of and in the flow of and in the signature of	שָׁלָשׁ	w٧w
איננו	5	24	Leading and discovery and in the company of and in the company of that connects the author of souls	אֵינֶנּוּ	٤٧٧z٤
שמונים	5	26	By signing and continuing through a path that connects the contact and together with the team and to the transition through and continuing through	שְׁמוֹנִים	٣z٧٤٣w
בן	5	28	Instead of and together with the team	בֶּן	٧٩
אררה	5	29	Leader and receiving and in the life cycle of and inner light	אֲרָרָה	٣٩٩٤
ידינו	5	29	For passage through of an inner spirit and passage through and together with the team that connects the contactor	יְדֵינוּ	٤٧z٥z
חם	5	32	in a strong foundation and continues through	חָם	٣B
לרב	6	1	In the life stream of and receives and in the system of	לָרֹב	٩٩٧
בני	6	2	In place of and together with the team and through	בָּנֵי	z٧٩
טבת	6	2	In the way of action and in the system of and for the closure of	טֹבֶת	٢٩⊕
ידון	6	3	For passage through of an inner spirit that connects the contactor and together with the team	יָדוֹן	٧٤٥z
מאה	6	3	Continues to that leads to the leader who connects the connector of souls and continues to and inner light	מֵאָה	٣٤٣
עשרם	6	3	In the voice of and with the signing of and part of and continuing through	עֲשָׂרִים	٣٩wo
רוחי	6	3	In part of that connects the connector and in a strong foundation and in the passage through	רוּחִי	zB٤٩
שגם	6	3	In the signing of and opens and continues through	שַׁגַּם	٣٦w
אנשי	6	4	Leading and in the company of and for the sign of and for the discovery	אַנְשֵׁי	zw٧٤
גברים	6	4	Openings and in place of and in part of and passing through and continuing through rating	גִּבֹּרִים	٣z٩٩٦
המה	6	4	Essence and successor of essence and	הֵמָּה	٣٣٣

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			uniqueness and continues through		
חרי	6	4	In internal order and eating of and opening	חֲרֵי	𐤆𐤒𐤁
עולם	6	4	In the expression that connects the author of souls and in the life stream of and drawn to	עוֹלָם	𐤏𐤋𐤇𐤏
מחשבת	6	5	Continues through and on a strong foundation and in the signing of and instead of and to conclude	מַחְשֶׁבֶת	𐤕𐤏𐤔𐤁𐤌
רבה	6	5	to receive and in the system of and inner light	רַבָּה	𐤂𐤁𐤒
רעת	6	5	to receive that connects the expression and closure of	רַעַת	𐤕𐤏𐤒
רק	6	5	to receive and leads to	רַק	𐤐𐤒
חן	6	8	Strong foundation and together with the team	חֵן	𐤍𐤁
דרתיו	6	9	Inner worlds and receiving and the closing of and the discovery that connects the connector of souls	דְּרֹתָיו	𐤖𐤆𐤕𐤒𐤃
צדיק	6	9	In the life cycle of inner worlds and discovery and leads to	צַדִּיק	𐤐𐤆𐤃𐤘
תמים	6	9	To end and continue through and through and continue through	תְּמִים	𐤘𐤆𐤘𐤕
שלשה	6	10	By the signature of and in the flow of and in the signature of and uniqueness	שְׁלֹשָׁה	𐤂𐤘𐤏𐤔
חמס	6	11	A strong foundation and continues through and in view of a ranking	חֲמָס	𐤎𐤘𐤁
הנני	6	13	Essence and together with the team and together with the team and passing through inner light	הִנֵּנִי	𐤆𐤙𐤙𐤂
בית	6	14	In the place of and through and to the end	בַּיִת	𐤕𐤆𐤃
גפר	6	14	Gates and in the adventure of and for the acceptance of a rating	גֹּפֶר	𐤃𐤐𐤓
חוץ	6	14	Stability that connects the connector of souls and in the life cycle of	חוּץ	𐤑𐤙𐤁
כפר	6	14	in power over and on a long way of and in part of	כֹּפֶר	𐤃𐤐𐤗
עצי	6	14	In the expression and life cycle of and and discovery	עֲצֵי	𐤆𐤑𐤏
קנים	6	14	As a leader and together with the team and a passage through and a continuation through	קִנִּים	𐤘𐤆𐤙𐤐
תבת	6	14	To close and in the system of and closing of	תֵּבַת	𐤕𐤃𐤕
אמה	6	15	Leader and successor of essence	אַמָּה	𐤂𐤘𐤗

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ארך	6	15	Leader and receiving and in the role of	אָרֶךְ	𐤀𐤓𐤊
חמשים	6	15	On a strong foundation and continues through and in the sealing of and through and continues through and the sign	חֲמִשִּׁים	𐤇𐤌𐤔𐤉𐤌
קומתה	6	15	Leads the one who connects the connector of souls and continues to and the closure of and the inner light	קוֹמָתָהּ	𐤒𐤅𐤌𐤕𐤄
רחבה	6	15	In part of and in a strong foundation and in the place of and uniqueness	רָחְבָּה	𐤓𐤇𐤁𐤄
מעלה	6	16	Continues through who connects in the voice of and in the flow of and uniqueness	מַעֲלָה	𐤌𐤏𐤋𐤄
צדה	6	16	In the life cycle of inner worlds and inner light	צִדָּה	𐤑𐤃𐤄
צהר	6	16	In the life cycle of and inner light and acceptance	צָהַר	𐤑𐤄𐤓
תחתים	6	16	To end and strong foundation and end and transition through and continues through	תַּחְתִּיִּם	𐤕𐤇𐤕𐤉𐤌
מבול	6	17	Continued to and in the system of that connects the connector of souls and in the life stream of	מַבּוּל	𐤌𐤁𐤅𐤋
אשתך	6	18	Leading and to the sign of and to the closure of and in the role of	אִשְׁתְּךָ	𐤀𐤔𐤕𐤊
אתה	6	18	Leading and to the closure of and inner light	אַתָּה	𐤀𐤕𐤄
אתך	6	18	Leading and closing of and in the role of	אִתְּךָ	𐤀𐤕𐤊
בריתי	6	18	in the system of and to receive and to discover and to close	בְּרִיתִי	𐤁𐤓𐤉𐤕𐤉
מאכל	6	21	Continued to that leads to the leader and in the role of and in the life stream of and for the closure of	מַאֲכָל	𐤌𐤀𐤊𐤋
ביתך	7	1	In the system of and the discovery and closure of and in the role of	בֵּיתְךָ	𐤁𐤉𐤕𐤊
דור	7	1	Inner worlds that connects the author of souls and receiving	דּוֹר	𐤃𐤅𐤓
טהורה	7	2	In the way of action and an inner light that connects the connector of souls and receiving and an inner light	טְהוֹרָה	𐤈𐤄𐤅𐤓𐤄
כל	7	3	in the role of and in the life stream of	כָּל	𐤊𐤋
שש	7	6	To the signature of and the signature of	שֵׁשׁ	𐤔𐤔
מי	7	7	Continues through and on a transition through	מֵי	𐤌𐤉
איננה	7	8	Leading and discovery and in the company of and inner light	אֵינֶנָּה	𐤀𐤉𐤍𐤍𐤄

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ארבת	7	11	Leading and receiving and in the system of and closing of	אַרַבַּת	𐤀𐤓𐤁𐤕
חדש	7	11	In the internal order of soul and in the signature of a strong foundation of inner spirit and in the sealing	חָדָשׁ	𐤇𐤃𐤔
חיי	7	11	In internal order and the opening and the opening of a strong element stability and the discovery	חַיֵּי	𐤇𐤉𐤉
מעינת	7	11	Continues through and in the voice of and in the voice of and in the power of and together with the team and to the end	מַעְיְנֹת	𐤌𐤏𐤉𐤍𐤕
גשם	7	12	Openings and in the signing of and continues through	גֶּשֶׁם	𐤂𐤔𐤌
מינה	7	14	Continued to and to the discovery and in the company of and inner light	מִינָהּ	𐤌𐤉𐤍𐤄
צפור	7	14	In the life cycle of and in the adventure of connecting the soul connector and receiving	צִפּוֹר	𐤑𐤐𐤅𐤓
בעדו	7	16	In a system of that connects the expression of inner worlds that connects the connector of souls	בַּעֲדוֹ	𐤁𐤏𐤃𐤅
גבהים	7	19	Openings and in place of and uniqueness and passage through and continues through.	גְּבֹהִים	𐤂𐤁𐤄𐤉𐤌
חרבה	7	22	In the inner order and the eating of and the institution of and the essence	חָרְבָה	𐤇𐤓𐤁𐤄
מתו	7	22	Continues to and to the closing of that connects the connector of souls	מֵתוּ	𐤌𐤕𐤅
קצה	8	3	Leads the and in the life cycle of and inner light	קְצֵה	𐤒𐤑𐤄
הרי	8	4	Uniqueness and in part of and passing through inner light	הָרֵי	𐤄𐤓𐤉
תנח	8	4	To close and in the company of and stability	תָּנַח	𐤕𐤍𐤇
הלוך	8	5	Essence and as flowing water for that connects the connector between that leads to the leader	הַלּוֹךְ	𐤄𐤋𐤅𐤊
הרים	8	5	Uniqueness and in part of and receiving and discovery and continued to	הָרִים	𐤄𐤓𐤉𐤌
חסור	8	5	On a strong foundation and a look at the one that connects the creator of a connection and part of	חָסוֹר	𐤇𐤎𐤅𐤓
עשירי	8	5	In the voice of and under the signature of and through and in part of and through	עֲשִׂירִי	𐤏𐤔𐤉𐤓𐤉
ראשי	8	5	In part of leading to the head and in the signing of and passing through	רֹאשִׁי	𐤓𐤀𐤔𐤉
חלון	8	6	In an internal order and as flowing water for	חַלּוֹן	𐤇𐤋𐤅𐤍

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			that connects the connector between and with a team that connects the connector of souls and in society		
יפתח	8	6	To go through and in the long way of and to the end and on a strong foundation	יִפְתַּח	𐤉𐤈𐤋𐤆
יבשת	8	7	To pass through and in place of and in the sealing of and to the end	יְבֶשֶׁת	𐤉𐤔𐤆𐤆
שוב	8	7	With the signing of the one who connects the one who creates a connection and instead of	שׁוּב	𐤆𐤄𐤔
יונה	8	8	To pass through a path that connects the contactor and together with the team and uniqueness	יוֹנָה	𐤂𐤄𐤄𐤆
קו	8	8	Leads the one who connects the connector of souls	קַוֵּו	𐤄𐤈
כף	8	9	in authority over and on a journey of	כַּף	𐤋𐤂
מנוח	8	9	Continues through and together with the team that connects the creates a connection and on a strong foundation	מָנוֹחַ	𐤉𐤄𐤄𐤅
רגלה	8	9	to receive and gates and in the life stream of and inner light	רַגְלָה	𐤂𐤋𐤄𐤓
אחרים	8	10	Head and strong foundation and part of and passing through and continues through	אֲחֵרִים	𐤅𐤆𐤓𐤉𐤂
יחל	8	10	For opening and internal order and as flowing water for	יָחֵל	𐤋𐤉𐤆
אליו	8	11	Leads in the life stream of to discover soul connector	אֵלָיו	𐤄𐤆𐤋
זית	8	11	Window and discovery and closure of	זַיִת	𐤈𐤆𐤓
טרף	8	11	In the action of and eating of and in the journey of	טָרַף	𐤋𐤓𐤏
עת	8	11	In expressing and closing of	עֵת	𐤈𐤏
מכסה	8	13	Drawn to and in the role of and discerning in and inner light	מִכְסֶה	𐤂𐤔𐤉𐤅
משפחתיהם	8	19	Continues through and with the signing of and a long way of and a strong foundation and to the end and to the transition through and uniqueness and continues through	מִשְׁפְּחֹתֵיהֶם	𐤂𐤆𐤈𐤋𐤅𐤔𐤅𐤉
יעל	8	20	To open that connects the in speech with and as flowing water for	יַעַל	𐤋𐤏𐤆
מזבח	8	20	Continues through and a window and in place of and on a strong foundation	מִזְבֵּחַ	𐤂𐤈𐤋𐤅
עלת	8	20	In the voice of and in the flow of and in the	עֹלַת	𐤈𐤋𐤏

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			conclusion		
ירח	8	21	To pass through and part of and on a strong foundation	יָרֵח	꤈ꤗ꤆
לב	8	21	in the life stream of and in the system of	לֵב	ꤖ꤁
לבו	8	21	In the life stream of and in the system of that connects the connector of souls	לִבּוֹ	ꤖ꤁꤅
ניחח	8	21	Together with the team and in the passage through and on a strong foundation and on a strong foundation	נִיחֹחַ	꤈꤈꤆ꤗ
נעריו	8	21	In the company of that connects the expression and acceptance and discovery that connects the connector of souls	נְעָרָיו	꤈ꤔ꤀ꤔ꤅
עבור	8	21	In the expression and system of that which connects the connector of souls and acceptance	עָבוּר	ꤔ꤀꤅ꤔ
ריח	8	21	In part of and in a transition through and in a strong foundation	רֵיחַ	ꤗ꤆ꤗ
דגי	9	2	inner spirit and openings and passing through	דְּגֵי	꤃꤇꤆
חתכם	9	2	On a strong foundation and with the conclusion and with the authority of and the continuation through	חִתְּכֶם	꤆ꤕ+꤂
ידכם	9	2	To pass through an inner spirit and a superpower and continues through	יְדֶכֶם	ꤕ꤃꤀꤂
דמו	9	4	Inner worlds and the life stream of which connects the author of souls	דָמָו	꤃ꤔ꤁
נפשו	9	4	Together with the team and on a long journey of and in the signing of that connects the contactor	נַפְשׁוֹ	꤈ꤐꤔ꤅
דמכם	9	5	Inner worlds and continued to and in the role of and continued to	דְּמֶכֶם	꤃ꤔ꤀꤂
נפשתיכם	9	5	Together with the team and a long way of and in the signing of and to the end and to the passage through and with a superpower and continues through	נַפְשֹׁתֵיכֶם	꤈ꤐꤔ+ꤕ꤀꤂
דם	9	6	Inner worlds and the life stream of and continues to	דָם	꤃꤁
בה	9	7	In the system of and inner light	בָּהּ	꤁꤉
אחריכם	9	9	Head and strong foundation and part of and passing through and power on and continues through	אַחֲרֵיכֶם	꤀꤆ꤗꤕ꤀꤂
אתכם	9	9	Leading and closing of and in the role of and continued to	אֶתְּכֶם	꤀ꤕ+꤂
זרעכם	9	9	Window and eating of that connects the in speech with and in authority over and successor of	זַרְעֲכֶם	ꤌꤗꤔ꤀꤂

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יצאי	9	10	For the discovery and life cycle of leading to the leader and discovery	יְצָאֵי	ZאיZ
אות	9	12	A leader who connects the soul connector and closing of kinship rating	אוֹת	אוא
ביני	9	12	In the system of and discovery and in the company of and discovery	בֵּינִי	ZיZט
ביניכם	9	12	In the system of and discovery and in the company of and discovery and in the role of and continued to	בֵּינֵיכֶם	ZיZיכט
דרת	9	12	Inner worlds and receiving and the closing of	דֹּרֹת	אטד
ענן	9	13	In the voice of and together with the team and together with the team	עָנָן	ννע
קשתי	9	13	leading the and the sign of and the closing of and the discovery	קַשְׁתִּי	Zאשק
ענני	9	14	In the voice of and together with the team and together with the team and through	עֲנָנִי	Zννע
קשת	9	14	leading the and the sign of and the closing of	קֶשֶׁת	אשק
ברית	9	16	in the system of and to receive and to discover and to close	בְּרִית	אZטב
כרם	9	20	in the role of and to accept and continue to	כֶּרֶם	ינכ
אהלה	9	21	Leader and Inner Light in the Stream of Life of Inner Light	אָהֳלָה	גלאה
יין	9	21	To pass through and to pass through and together with the team	יַיִן	ννי
חרף	9	22	In internal order and eating of and on a journey of	חֹרֶף	בטח
ערות	9	22	In the expression and acceptance that connects the connects souls and the closure of	עֲרָוַת	אטנע
קיץ	9	22	Leads the and in the life cycle of	קַיִץ	יZק
קציר	9	22	Leads the and in the life cycle of and discovery and acceptance	קְצִיר	קZיק
קר	9	22	Leading the and receiving.	קֹר	קט
אחרנית	9	23	Leader and stability and acceptance and in the company of and discovery and closure of	אַחֲרַנִּית	אZטבהד
פניהם	9	23	On a long road of and together with the team and through and uniqueness and continues through	פְּנֵיהֶם	יגZטז
שמלה	9	23	By signing and continuing through and through and through and through and through and by uniqueness	שִׂמְלָה	גלים

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יינו	9	24	To pass through and to pass through and together with the team that connects the contactor	יֵינֻוֹ	ϟϷϷϷ
עבדים	9	25	in the expression and system of of inner worlds and the discovery and continued to	עֲבָדִים	ϷϷϞϤϘ
אלהי	9	26	Leading in the life stream of inner light for discovery	אֱלֹהֵי	ϷϢϠϞ
למו	9	26	In the flow of and continues through that connects the contact	לָמוֹ	ϟϷϠ
אהלי	9	27	Leader and Inner Light in the Stream of Life of Revelation	אָהֳלֵי	ϷϠϢϞ
אחר	10	1	Head and strong foundation and in part of ranking	אַחַר	ϥϐϞ
גמר	10	2	Gates and continuing to and for receiving a rating	גְּמַר	ϥϷϩ
כתים	10	4	in the role of and for the conclusion and passage through and continues through	כִּתִּים	ϷϷϯϤ
איי	10	5	Leader and in the way of discovery and in the life stream of	אִיֵּי	ϷϷϞ
ארצתם	10	5	Leader and receiving and in the life cycle of and closing of and drawn to	אַרְצוֹתָם	ϷϯϷϥϞ
גויהם	10	5	Gates that connect the connector of souls and discovery and inner light and continued to	גּוֹיֵהֶם	ϷϢϷϟϩ
גוים	10	5	Openings that connect the contactor and passage through and continues through	גּוֹיִם	ϷϷϟϩ
לשון	10	5	In the flow of and in the signature of that connects the creates a connection and together with the team	לְשׁוֹנָו	ϯϟϷϠ
משפחתם	10	5	Continues through and with the signing of and a long way of and a strong foundation and to the end and continues through	מִשְׁפְּחֹתָם	ϷϯϐϩϷϷ
גבר	10	8	Gates and in the system of and receiving rating	גִּבַּר	ϥϤϩ
ציד	10	9	In the life cycle of and the discovery of inner worlds	צַיִד	ϥϷϷ
אכד	10	10	Paving the way with power on inner worlds	אַכַּד	ϥϯϞ
כלנה	10	10	in the authority of and flowing water for and with the team and essence	כַּלְנֶה	ϢϤϷϯ
ממלכתו	10	10	Heir of and as flowing water for and in the authority of and the of and of that connects the connector between	מַמְלַכְתּוֹ	ϟϯϠϷϷϷ
ראשית	10	10	In part of leading to the head and in the signing of and passing through and to the end	רֵאשִׁית	ϯϷϷϯϥ

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כלח	10	11	in the role of and in the life stream of and stability	כֶּלַח	ꠋꠤꠇ
רסן	10	12	in part of and in view of and together with the team	רֶסֶן	ꠗꠤꠎꠤꠝ
להבים	10	13	In the flow of and uniqueness and in place of and through and continues through	לְהָבִים	ꠜꠤꠄꠃꠤꠉꠍ
נפתחים	10	13	Together with the team and a long way of and to the end and on a strong foundation and to the passage through and continues through	נִפְתָּחִים	ꠝꠤꠐꠔꠄꠉꠍ
בכרו	10	15	In place of and in power over and in part of that connects the creates a connection	בְּכֹרוֹ	ꠃꠤꠉꠕꠅ
אמרי	10	16	Leading and continuing to and receiving and discovery	אֲמֹרִי	ꠀꠤꠍꠅꠗꠉ
משפחות	10	18	Continues through and with the signing of and a long way of and a strong foundation that connects the creates a connection and to the end	מִשְׁפָּחוֹת	ꠍꠉꠔꠐꠄꠕꠅꠔ
גבול	10	19	Doors and in the institution of that connects the connector between and as flowing water for.	גְּבוּל	ꠂꠤꠃꠅꠜ
לשנתם	10	20	In the flow of and in the signature of that connects the voice of	לְשֹׁנֹתָם	ꠜꠤꠔꠅꠝꠕꠀꠍ
ספרה	10	30	in the look at and a long way of and in part of and uniqueness	סְפָרָה	ꠎꠤꠐꠗꠄ
אחדים	11	1	Head and a strong foundation of inner spirit to cross the road and continuing through the road	אֲחָדִים	ꠀꠄꠈꠄꠉꠍ
דברים	11	1	Inner worlds and in the system of and acceptance and discovery and continued to	דְּבָרִים	ꠁꠤꠃꠗꠄꠉꠍ
שפה	11	1	By signing of and a long way of and uniqueness	שָׂפָה	ꠔꠄꠐꠄ
בקעה	11	2	In the system of and leading the one that connects the in the expression and inner light	בְּקָעָה	ꠃꠤꠈꠄꠋꠄ
חמר	11	3	A strong foundation stability and continues to and for and acceptance	חֵמָר	ꠄꠍꠄꠗ
לבנה	11	3	In the life stream of and in the system of and in the society of and inner light	לְבֵנָה	ꠜꠤꠃꠤꠝꠄ
לבנים	11	3	In the life stream of and in the system of and in the society of and the discovery and continued to	לְבֵנִים	ꠜꠤꠃꠤꠝꠉꠍ
רעהו	11	3	to receive and in the expression and inner light that connects the connector of souls	רֵעֵהוּ	ꠗꠤꠋꠄꠅꠓ
שרפה	11	3	In the signing of and part of and a long way	שְׂרֵפָה	ꠔꠤꠗꠤꠐꠄ

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			of and uniqueness		
לנו	11	4	In the flow of and together with the team that connects the contact	לָנוּ	٦٩٧
מגדל	11	4	Continued to and gates of inner worlds and in the life stream of	מִגְדַּל	٧٩١٣
ראשו	11	4	On the part of a lead to the head and to sign off on that connects the contactor	רֹאשׁוֹ	٦٣٤٩
חלם	11	6	Strong foundation and in the flow of and continues through	חֲלָם	٣٧٨
עם	11	6	In the voice of and continuing through	עַם	٣٥
נבלה	11	7	in the company of and in the system of and in the life stream of and inner light	נְבָלָה	٤٧٩٦
שפתם	11	7	In the signing of and a long way of and to the end and continues through	שְׂפָתָם	٣٢٧٣
בנת	11	8	In place of and together with the team and to the end	בָּנֹת	٢٩٩
שמה	11	9	By signing and continuing through and uniqueness	שָׁמָּה	٤٣٣
שנתים	11	10	By signing and together with the team and to the end and passing through and continues through	שָׁנָתַיִם	٣٧٢٩٣
מאתים	11	19	Continued to that leads to the leader and closure of and for the discovery and continued to	מָאתַיִם	٣٧٢٤٣
מולדתו	11	28	Continues through and uniqueness and in place of that leads to the head and in place of and continues through	מוֹלַדְתּוֹ	٦٢٩٧٦٣
בת	11	29	instead of and for the closing of	בַּת	٢٩
ולד	11	30	Connects and connects souls and in the life stream of inner worlds	וָלָד	٩٧٦
עקרה	11	30	In expressing and leading and receiving and inner light	עֲקָרָה	٤٩٢٥
ארצה	11	31	Leader and receiving and in the life cycle of and inner light	אַרְצָה	٤٣٩٤
כלתו	11	31	in the role of and in the life stream of and in the closing of that connects the connector of souls	כַּלָּתוֹ	٦٢٧٤
ארצך	12	1	Leader and receiving and in the life cycle of and in the role of	אַרְצֵךְ	٤٣٩٤
מולדתך	12	1	Continuing through a path that connects the contactor and the flow of inner spirit and to the end and the superpower	מְוֹלַדְתְּךָ	٤٢٩٧٦٣
ברכה	12	2	in the system of and to receive and in the role of and inner light	בְּרָכָה	٤٤٩٩

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דבר	12	4	Inner spirit and in place of and part of	דִּבֶּר	٩٩٩
לכת	12	5	In the life stream of and in the role of and the closing of	לֶכֶת	٢٧٧
רכושם	12	5	in part of and in the power of that connects the connector and in the signing of and continues through	רְכוּשָׁם	٧٧٢٩٩
אז	12	6	Head and window rating	אָז	٦٢
ההרה	12	8	Uniqueness and uniqueness and in part of and uniqueness of kinship rating	הָהָרָה	٣٩٣٣
יט	12	8	To pass through and in the act of	יֵט	٥٦
עי	12	8	In expression and discovery	עֵי	٦٥
כבד	12	10	in the role of and in the system of of inner worlds	כָּבֵד	٩٩٢
רעב	12	10	to receive and in the expression and in the system of	רָעָב	٩٥٩
נא	12	11	In the company of one who leads to the leader	נָא	٢٧
יחיו	12	12	For opening and internal order and an opening that connects the connector between	יְחַיּוּ	٩٦٥٦
אחתי	12	13	Head and strong foundation and to the end and passing through	אֲחֹתִי	٦٢٥٢
גללך	12	13	Gates and in the flow of life of and in the role of	גַּלְגֹּלְךָ	٢٦٦١
מעון	12	13	Continues through who connects in the voice of and together with the team	מָעוֹן	٢٥٧
יפה	12	14	To the passage through and the long way of and uniqueness	יָפֶה	٣١٦
אתנת	12	16	Head and to the end and together with the team and to the end	אֲתָנֹת	٢٢٢٢
גמלים	12	16	Gates and continuing to and in the life stream of and for discovery and continuing to rating	גְּמַלִּים	٧٦٦٧١
עבורה	12	16	In the expression and system of that connects the author of souls and receiving and inner light	עֲבוּרָה	٣٩٩٩٥
שפחת	12	16	In the signing of and on a long road of and on a strong foundation and to the end	שִׁפְחַת	٢٥٦٧
נגעים	12	17	Together with the team and openings that connect the voice of and to the passage through and continues through	נְגָעִים	٧٦٥١٧

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אנשים	12	20	Leading and in the company of and for the sign of and for the discovery and drawn to	אֲנָשִׁים	𐤀𐤆𐤔𐤉𐤌
ישלחו	12	20	To pass through and in the sealing of and in the flow of and in a strong foundation that connects the creator of the connection	יְשַׁלְּחוּ	𐤉𐤔𐤋𐤇𐤅
עליו	12	20	In the expression and flow of life and discovery that connects the connector of souls	עָלָיו	𐤏𐤋𐤉𐤅
כסף	13	2	in the role of and discerning in and in the adventure of	כֶּסֶף	𐤊𐤎𐤐
מסעיו	13	3	Continues through and in view of that connects the In the voice of and through a way that connects the creates a connection	מַסָּעָיו	𐤌𐤎𐤏𐤉𐤅
תחילה	13	3	To the end and in a strong foundation and in a transition through and in the flow of and uniqueness	תְּחִלָּה	𐤕𐤇𐤋𐤄
ראשונה	13	4	In part of leading to the head and in the signing of connecting the contact and together with the team and unique	רִאשֹׁנָה	𐤓𐤀𐤔𐤅𐤍𐤄
אהלים	13	5	Leader and Inner Light in the Stream of Life of Revelation That Continues	אֹהָלִים	𐤀𐤄𐤋𐤉𐤌
יחדו	13	6	For passage through and in a strong foundation of an inner spirit that connects the creates a connection	יַחְדָּו	𐤉𐤇𐤃𐤅
רב	13	6	to receive and in the system of	רָב	𐤓𐤁
ריב	13	7	In part of and in a transition through and in place of	רִיב	𐤓𐤉𐤁
רעי	13	7	In part of that connects the voice of and through	רֹעֵי	𐤓𐤏𐤉
אנחנו	13	8	Leader and in the company of and stability and in the company of that connects the connector of souls	אֲנַחְנוּ	𐤀𐤍𐤇𐤍𐤅
מריבה	13	8	Continued through and in part of and to the transition through and in place of and uniqueness	מְרִיבָה	𐤌𐤓𐤉𐤁𐤄
רעיך	13	8	to receive that connects the expression and discovery and in the role of	רֹעֶיךָ	𐤓𐤏𐤉𐤊
תהי	13	8	To the end and uniqueness and to the passage through	תְּהִי	𐤕𐤄𐤉
אימנה	13	9	Leading and discovery and drawn to and in the company of and inner light.	אֵימְנָה	𐤀𐤉𐤌𐤍𐤄
אשמאילה	13	9	Leading and to the sign of and drawn to that leads to the leader and discovery and	אַשְׁמְאִילָה	𐤀𐤔𐤌𐤀𐤉𐤋𐤄

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			in the life stream of and inner light		
ימין	13	9	For the passage through and continues through and passage through and together with the team	יָמִין	𐤉𐤌𐤉𐤍
שמאל	13	9	In the signing of and continues through that leads to the head and in the flow of	שְׂמֹאל	𐤔𐤌𐤀𐤋
ככר	13	10	in the role of and in the role of and acceptance	כִּכָּר	𐤊𐤊𐤓
כלה	13	10	in the role of and in the life stream of and inner light	כַּלָּה	𐤊𐤋𐤄
משקה	13	10	Heir of and signature of and head of essence	מַשְׁקֶה	𐤌𐤔𐤒𐤄
צער	13	10	In the life cycle of connecting the expression and receiving	צְעַר	𐤑𐤏𐤓
חטאים	13	13	A strong element and in the act of that leads to the head and the passage through and continues the way of action that leads	חַטָּאִים	𐤇𐤈𐤀𐤉𐤌
רעים	13	13	in part of that connects the voice of and through and continues through	רֹעִים	𐤓𐤏𐤉𐤌
ימה	13	14	Essence To pass through and continues through and uniqueness	יָמָּה	𐤉𐤌𐤄
צפנה	13	14	In the life cycle of and in the adventure of and in the company of and inner light	צָפְנָה	𐤑𐤐𐤍𐤄
קדמה	13	14	As the head of an inner spirit and continues through and uniqueness	קֶדְמָה	𐤒𐤃𐤌𐤄
ימנה	13	16	To pass through and continue through and together with the team and uniqueness	יְמָנָה	𐤉𐤌𐤍𐤄
מנות	13	16	Continues through and together with the team that connects the soul connector and to the closing of	מָנוֹת	𐤌𐤍𐤅𐤕
ארכה	13	17	Leader and receiving and in the role of and inner light	אָרְכָה	𐤀𐤓𐤊𐤄
מלך	14	1	Continued to and in the life stream of and in the role of	מֶלֶךְ	𐤌𐤋𐤊
בלע	14	2	In the place of and in the flow of that connects the voice of	בָּלַע	𐤁𐤋𐤏
ברע	14	2	In place of and in part of that connects the voice of	בָּרַע	𐤁𐤓𐤏
מלח	14	3	Continued to and in the life stream of and stability	מֶלַח	𐤌𐤋𐤇
עמק	14	3	in expressing and drawn to and leading the	עֵמֶק	𐤏𐤌𐤒
אימים	14	5	Leading and discovery and drawn to and discovery and drawn to	אֵימִים	𐤀𐤉𐤌𐤉𐤌
מלכים	14	5	Continues through and in the flow of and in the power of and in the transition through	מְלָכִים	𐤌𐤋𐤊𐤉𐤌

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			and continues through		
קריתים	14	5	As the head and part of and to the transition through and to the end and to the transition through and continues through	קִרְיָתַיִם	𐤒𐤓𐤉𐤕𐤉𐤌
קרנים	14	5	As the head of and part of and together with the team and the passage through and continues through	קַרְנַיִם	𐤒𐤓𐤍𐤉𐤌
שוה	14	5	By the signing of the contactor and uniqueness	שָׁוֵה	𐤔𐤅𐤄
הררם	14	6	Uniqueness and in part of and in part of and continues through inner light	הַרְרֵם	𐤄𐤓𐤓𐤌
מדבר	14	6	Continued to of inner worlds and in a system of and reception	מִדְבָּר	𐤌𐤃𐤁𐤓
חצצן	14	7	Stability and in the life cycle of and in the life cycle of and in the company of	חַצְצֹן	𐤇𐤑𐤑𐤍
משפט	14	7	Continues through and with the signing of and a long way of and in fact of	מִשְׁפָּט	𐤌𐤔𐤐𐤈
חמשה	14	9	On a strong foundation and continues through and in the sealing of and uniqueness to the sign	חֲמִשָּׁה	𐤇𐤌𐤔𐤄
בארת	14	10	Instead of leading to the head and part of and in the end	בְּאֵרֹת	𐤁𐤀𐤓𐤕
הרה	14	10	Uniqueness and in part of and uniqueness inner light and receiving and inner light	הָרָה	𐤄𐤓𐤄
רכש	14	11	to receive and in the role of and to mark the	רָכַשׁ	𐤓𐤊𐤔
אחי	14	13	Leader for the transition and the road	אָחִי	𐤀𐤇𐤉
בעלי	14	13	In an institution of connecting the in speech with and as water flows for and opening	בַּעֲלֵי	𐤁𐤏𐤋𐤉
פליט	14	13	In a long way of and in the flow of and in the passage through and in the act of	פָּלִיט	𐤐𐤋𐤉𐤈
שכן	14	13	By the signing of and by the power of and together with the team	שֹׁכֵן	𐤔𐤊𐤍
חניכיו	14	14	Strong foundation and together with the team and to the transition through and to the power on and to the transition through that connects the contactor	חֲנִיכָיו	𐤇𐤍𐤉𐤊𐤉𐤅
ילידי	14	14	To pass through and in the flow of and to pass through an inner spirit and to pass through	יְלִידֵי	𐤉𐤋𐤉𐤃𐤉
חובה	14	15	Strong element that connects stability that connects the connector of souls and in the	חוֹבָה	𐤇𐤅𐤁𐤄

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			system of inner light		
עליהם	14	15	In the expression and flow of life and discovery and inner light and continued to	עֲלֵיהֶם	ᛘᚷᚠᛟ
קראתו	14	17	Leading the and receiving that leads to the leading and closing of that connects the connector of souls	קָרָאתוֹ	ᛋᚾᚪᛋᛜ
כהן	14	18	in the role of and in the power of and with a team	כֹּהֵן	ᛘᚷᚪ
עליון	14	18	In the voice of and flow of and through the passage that connects the connecter and together with the team	עֶלְיוֹן	ᛘᛋᚠᛟ
קנה	14	19	leading the and in the company of and inner light	קָנֶה	ᚷᚪᛜ
ידי	14	22	For passage through of an inner spirit and passage through	יָדֶי	ᛉᛞᛉ
אני	14	23	Leader and in the company of and to the discovery	אֲנִי	ᛉᚾᛋ
חוט	14	23	Stability that connects the connector of souls and in the way of action	חוּט	ᚼᛋᛒ
נעל	14	23	Together with the team that connects the in the voice of and in the flow of	נַעַל	ᛟᛘᛋ
שרוך	14	23	In the signing of and part of that connects the creates a connection and power over	שְׁרוֹךְ	ᚻᛋᛜᚹ
בלעדי	14	24	In the place of and in the flow of that connects the voice of of inner spirit and through	בְּלַעֲדֵי	ᛒᛟᛘᛞᛉ
חלק	14	24	in a strong foundation and in the flow of and as a head	חֵלֶק	ᚼᛟᛒ
חלקם	14	24	in a strong foundation and in the flow of and as a head and continues through	חֶלְקָם	ᚼᛟᛒᛘ
נערים	14	24	Together with the team that connects the voice of and part of and to the passage through and continues through	נְעָרִים	ᛘᛉᛟᛋ
מחזה	15	1	Successor of and in an internal order and window and essence	מַחֲזֶה	ᛒᛞᚼᛘ
אדני	15	2	Leader of inner worlds and in the company of revelation	אֲדֹנָי	ᛉᛋᛞᚾ
הולך	15	2	Inner light that connects the connector of souls and in the life stream of and in the role of	הוֹלֵךְ	ᚻᛟᛞᚪ
משק	15	2	Heir of and signature of and head of	מֶשֶׁק	ᛜᚹᛜ
עירי	15	2	In the voice of and part of and through and continues through	עֲרִירִי	ᛘᛉᚱᛋ
מעיך	15	4	Continues through and in the voice of and	מֵעֶיךָ	ᚻᛉᛟᛜ

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			in the power of		
חוצה	15	5	Stability that connects the connector of souls and in the life cycle of inner light	חוּצָה	𐤇𐤅𐤑𐤄
כה	15	5	in the role of and inner light	כֹּה	𐤊𐤄
שמימה	15	5	By signing and continuing through and through and continuing through and uniqueness	שָׁמַיְמָה	𐤔𐤌𐤉𐤌𐤄
האמן	15	6	Uniqueness that leads to the head and continues through and together with the team	הָאֱמֶן	𐤄𐤀𐤌𐤍
צדקה	15	6	In the life cycle of inner worlds and discovery and leads to and inner light	צְדָקָה	𐤑𐤃𐤒𐤄
במה	15	8	Instead of and continues through and uniqueness	בַּמָּה	𐤁𐤌𐤄
גוזל	15	9	Doors that connect the connector between and window and as flowing water thick	גּוֹזָל	𐤂𐤅𐤆𐤋
משלש	15	9	continues through and in the signing of and in the flow of and in the signing of	מְשֻׁלָּשׁ	𐤌𐤔𐤋𐤔
משלשת	15	9	continues through and in the signing of and in the flow of and in the signing of and in the end	מְשֻׁלָּשֶׁת	𐤌𐤔𐤋𐤔𐤕
עגלה	15	9	In the expression and gates and the life stream of and inner light	עֶגְלָה	𐤏𐤂𐤋𐤄
תור	15	9	To the end of that connects the connector of souls and acceptance	תֹּר	𐤕𐤓
צפר	15	10	In the life cycle of and in the adventure of and receiving	צִפֹּר	𐤑𐤐𐤓
עיט	15	11	In expression and discovery and the way of action	עַיִט	𐤏𐤉𐤈
פגרים	15	11	In a long way of and openings and in part of and through and continues through	פְּגָרִים	𐤐𐤂𐤓𐤉𐤌
אימה	15	12	Leading and discovery and drawn to and inner light	אֵימָה	𐤀𐤉𐤌𐤄
חשכה	15	12	In an internal order and with the signing of and with the authority of and essence	חֲשֵׁכָה	𐤇𐤔𐤊𐤄
אתם	15	13	Leading and closing of and continued to	אַתֶּם	𐤀𐤕𐤌
אבתיך	15	15	Head in the place of completion and passing the path by force on	אֲבֹתֶיךָ	𐤀𐤁𐤕𐤉𐤊
טובה	15	15	In the way of action that connects the connector of souls and in the system of and an inner light	טוֹבָה	𐤈𐤅𐤁𐤄

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שיבה	15	15	By the signing of and in the passage through and in place of and uniqueness	שִׁיבָה	𐤔𐤉𐤁𐤄
שלום	15	15	In the signing of and in the flow of that connects the creates a connection and continues through	שָׁלוֹם	𐤔𐤋𐤅𐤌
עון	15	16	In the expression that connects the author of souls and in the company of	עָוֹן	𐤏𐤅𐤍
אש	15	17	head and in the signing of	אֵשׁ	𐤀𐤔
גזרים	15	17	Openings and window and in part of and passage through and continues through rating	גְּזָרִים	𐤂𐤆𐤓𐤉𐤌
לפיד	15	17	In the stream of life of and in the adventure of and discovery of inner worlds	לַפִּיד	𐤋𐤐𐤉𐤃
עלטה	15	17	In the expression and life stream of that connects the connector of souls and through and through	עֲלָטָה	𐤏𐤋𐤈𐤄
עשן	15	17	In the voice of and with the signing of and together with the team	עָשָׁן	𐤏𐤔𐤍
תנור	15	17	To close and in the company of that connects the connector of souls and acceptance	תַּנּוּר	𐤕𐤍𐤅𐤓
קדמני	15	19	As the head of an inner spirit and continues through and together with the team and transition through	קַדְמֹנִי	𐤒𐤃𐤌𐤍𐤉
לה	16	1	As water flows for and essence	לָהּ	𐤋𐤄
שפחה	16	1	By signing of and a long way of and a strong foundation and uniqueness	שִׁפְחָה	𐤔𐤐𐤇𐤄
שפחתי	16	2	In the signing of and on a long road of and on a strong foundation and to the end and to the passage through	שִׁפְחָתִי	𐤔𐤐𐤇𐤕𐤉
שפחתה	16	3	In the signing of and on a long road of and on a strong foundation and to the end and uniqueness	שִׁפְחָתָהּ	𐤔𐤐𐤇𐤕𐤄
גברתה	16	4	Openings and in place of and in part of and ending and uniqueness	גִּבְרָתָהּ	𐤂𐤁𐤓𐤕𐤄
עיניה	16	4	In the voice of and through the passage and together with the team and through the passage and uniqueness	עֵינֶיהָ	𐤏𐤉𐤍𐤉𐤄
חיקך	16	5	In a strong foundation and in the passage through and as a head and a superpower leading the and in the role of	חֵיקֵךְ	𐤇𐤉𐤒𐤊
חמסי	16	5	In an internal order and successor of and in the sight of and in the opening of a ranking	חֲמָסִי	𐤇𐤌𐤎𐤉
עליך	16	5	In the expression and lifestream of and in	עָלַיִךְ	𐤏𐤋𐤉𐤊

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			the discovery and role of		
פניה	16	6	On a long road of and together with the team and through and uniqueness	פָּנֶיהָ	ַַַ֭֗
שפחתך	16	6	In the signing of and on a long road of and on a strong foundation and to the end and power over	שִׁפְחָתֵךְ	ַַַ֭֗
מלאך	16	7	Continues to and in the life stream of which leads to the leader and in the role of	מַלְאָךְ	ַַַ֭֗
עין	16	7	In the voice of and through the passage and together with the team	עֵין	ַַ֭֗
שור	16	7	By the signing of that connects the creates a connection and in part of	שׁוֹר	ַַ֭֗
אנה	16	8	Leader and in the company of and inner light	אָנָּה	ַַ֭֗
מזה	16	8	Continues through and a window and uniqueness	מִזֶּה	ַַ֭֗
ידיה	16	9	For passage through of an inner spirit and passage through and uniqueness	יָדֶיהָ	ַַַ֭֗
עניך	16	11	In the expression and company of and the discovery and in the role of	עָנְיֵךְ	ַַַ֭֗
פרא	16	12	On a long road of and in part of that leads to the head	פֶּרֶא	ַַ֭֗
לם	16	13	In the life stream of and continued to	לָם	ַ֭
באר	16	14	In the system of leading to receive a rating	בְּאֵר	ַַ֭֗
ברד	16	14	in the system of and receiving of inner worlds	בָּרָד	ַַ֭֗
לפני	17	1	In the flow of and on a long path of and together with the team and through	לִפְנֵי	ַַַ֭֗
שדי	17	1	In the signing of of an inner spirit and to the passage through	שַׁדַּי	ַַ֭֗
אותך	17	2	A leader who connects the soul connector and closing of and in the role of kinship rating	אוֹתְךָ	ַַַ֭֗
אב	17	4	Leader of the House	אָב	ַ֭
המון	17	4	essence and successor of which connects the connector between and with the team Uniqueness and continuation through	הֲמוֹן	ַַ֭֗
שמך	17	5	By signing and continuing through and through and by force	שִׁמְךָ	ַַַ֭֗
ממך	17	6	Continues through and continues through and in the power of	מִמְּךָ	ַַַ֭֗
אחריך	17	7	Head and strong foundation and part of	אַחֲרֶיךָ	ַַַ֭֗

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			and passing through and power on		
אחזת	17	8	Leader and stability and a window to close the rating	אֲחֻזַּת	۴٦٤۴
מגריך	17	8	Continues through and openings and in part of and through and in a superpower	מְגֻרֶיךָ	۴۲۹٦۳
ערלתכם	17	11	In the voice of and in part of and in the flow of and in the end and in the power of and continues through	עָרְלַתְכֶם	۳۴+۷۹۰
יליד	17	12	To pass through and in the flow of and to pass through an inner spirit	יְלִיד	۵۲۷۷
מקנת	17	12	Continues to and leads the and in the company of and for the closure of	מִקְנַת	۴۶۹۳
נכר	17	12	Together with the team and the power of and part of	נֵכָר	۹۴۶
שמנת	17	12	By signing and continuing through and together with the team and to the end	שְׁמֹנַת	۴۶۳۷
עמיה	17	14	In the voice of and continues through and through and unique	עַמִּיהָ	۳۲۳۰
ערלתו	17	14	In the voice of and in part of and in the flow of and in the end that connects the contactor	עָרְלָתוֹ	۹+۷۹۰
ברכתי	17	16	In place of and in part of and by force and to conclude and to pass through.	בֵּרַכְתִּי	۲+۴۹۹
נשיאם	17	20	Together with the team and with the signing of and through a path that leads to the head and continues through	נְשִׂיאֵם	۳۴۲۷۹
אחרת	17	21	Head and strong foundation and part of and to the end	אַחֶרֶת	۴۹٤۴
מועד	17	21	Continues through that connects the creates a connection that connects the voice of the inner spirit	מוֹעֵד	۵۰۹۳
כספו	17	23	in the role of and discerning in and in the adventure of that connects the connector of souls	כַּסְפּוֹ	۹۶۴۶
ערלתם	17	23	In the voice of and in part of and in the flow of and in the end and continues through	עָרְלָתָם	۳+۷۹۰
נמול	17	26	In the company of and continued to that connects the author of souls and in the life stream of	נִמּוֹל	۷۹۳۶
קראתם	18	2	Leading the and receiving that leads to the leading and closing of and continues to	קְרָאתָם	۳+۴۹۴
עבדך	18	3	in the expression and system of of inner worlds and the role of	עַבְדְּךָ	۶۵۹۰
מעט	18	4	Continues to that connects the in the	מְעַט	⊕۰۳

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			expression and way of action		
דברת	18	5	Inner worlds and in the system of and acceptance and closure of	דְּבַרְתְּ	𐤇𐤁𐤓𐤕
לבכם	18	5	In the flow of and in the place of and in the power of and continues through	לְבָבְכֶם	𐤋𐤁𐤁𐤊𐤌
פת	18	5	On the adventure of and closing of	פַּת	𐤐𐤕
מהרי	18	6	Continues through and uniqueness and in part of and to transition through	מַהֲרֵי	𐤌𐤄𐤓𐤉
סאים	18	6	to the vision of that leads to the leader and to the opening and successor of	סְאִים	𐤎𐤀𐤉𐤌
סלת	18	6	To notice and the flow of life of and to the closure of	סֹלֶת	𐤎𐤋𐤕
עגות	18	6	In the expression and gates that connect the author of souls and closure of	עֻגוֹת	𐤏𐤂𐤅𐤕
קמח	18	6	as a head and continues through and on a strong foundation	קֶמַח	𐤒𐤌𐤇
נערי	18	7	Together with the team that connects the voice of and part of and to the passage through	נַּעַר	𐤍𐤏𐤓
רך	18	7	In part of and in a superpower	רַךְ	𐤓𐤊
חלב	18	8	In a strong foundation and in the flow of and in the place of stability and in the flow of life	חָלָב	𐤇𐤋𐤁
חמאה	18	8	a strong foundation and continues through that leads to the head and uniqueness	חֶמְאָה	𐤇𐤌𐤀𐤄
איה	18	9	Leader and in the way of discovery and in the way of action and discovery and in the system of	אַיֵּה	𐤀𐤉𐤄
אחריו	18	10	Head and strong foundation and part of and passing through that connects the creates a connection	אַחֲרָיו	𐤀𐤇𐤓𐤉𐤅
ארח	18	11	Leading and receiving and stability	אֹרַח	𐤀𐤓𐤇
באים	18	11	in the system of leading to leading and discovery and continued to	בָּאִים	𐤁𐤀𐤉𐤌
זקנים	18	11	Window and as a head and together with the team and passing through and continuing through leading the and in the company of	זְקֵנִים	𐤆𐤒𐤍𐤉𐤌
זקן	18	12	In the head of and together with a window and leads the and in the company of	זָקֵן	𐤆𐤒𐤍
עדנה	18	12	In the expression of inner worlds and in the company of inner light	עֶדְנָה	𐤏𐤃𐤍𐤄

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קרבה	18	12	Leading and receiving and in the system of and inner light	קִרְבָּהּ	𐤒𐤓𐤁𐤄
אמנם	18	13	Leader and continues through and in the company of and inner light	אָמְנָם	𐤀𐤌𐤍𐤌
זקנתי	18	13	Window and head of and with the team and the of and of and opening the head and together with	זְקַנְתִּי	𐤆𐤒𐤍𐤕𐤉
עמם	18	16	in the voice of and continuing through and continuing through	עִמָּם	𐤏𐤌𐤌
גויי	18	18	Openings that connect the contactor and passage through and passage through	גּוֹיֵי	𐤂𐤅𐤉
עצום	18	18	In the expression and life cycle of that connects the author of souls and continued to	עָצוּם	𐤏𐤑𐤅𐤌
כבדה	18	20	in the role of and in the system of of inner worlds and inner light	כָּבְדָה	𐤊𐤁𐤃𐤄
עודנו	18	22	In the expression that connects the connector of souls of inner worlds and in the company of the one who connects the connector of souls	עוֹדֶנּוּ	𐤏𐤅𐤃𐤍𐤅
רשע	18	23	in part of and in the sealing of that connects the voice of	רָשָׁע	𐤓𐤔𐤏
אולי	18	24	A leader who connects the soul connector and in the stream of life of and discovery	אוּלַי	𐤀𐤅𐤋𐤉
צדיקם	18	24	In the life cycle of inner worlds and discovery and leads to and continues to	צַדִּיקֵם	𐤑𐤃𐤉𐤒𐤌
חללה	18	25	Internal order and as water flows through and as water flows through and essence	חֲלָלָה	𐤇𐤋𐤋𐤄
עשת	18	25	In the voice of and with the signing of and ending	עֲשֹׁת	𐤏𐤔𐤕
אפר	18	27	Leader and in the adventure of and to receive	אֵפֶר	𐤀𐤐𐤓
יחסרון	18	28	For a passage through and on a strong foundation and in a look at and in part of that connects the creates a connection and together with the team	יַחְסְרוֹן	𐤉𐤇𐤎𐤓𐤅𐤍
אך	18	32	Paving the way with authority on	אַךְ	𐤀𐤊
מקמו	18	33	Drawn to and leading the and drawn to that connects the connector of souls	מְקֹמוֹ	𐤌𐤒𐤅𐤌𐤅
אפים	19	1	Leading and in the adventure of and discovery and drawn to	אַפַּיִם	𐤀𐤐𐤐𐤉𐤌

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מלאכים	19	1	Continues through and in the flow of which leads to the head and in the power of which leads to the transition through and continues through	מַלְאָכִים	ᵐᶻᵎᵏᵐ
שער	19	1	By signing of who connects the voice of and part of	שַׁעַר	ᵑᵒʷ
עבדכם	19	2	in the expression and system of of inner worlds and the role of and continued to	עַבְדְּכֶם	ᵐᵏᵑᵍᵒ
רגליכם	19	2	In part of and openings and in the flow of and in the passage through and in the power of and continues through	רַגְלֵיכֶם	ᵐᵏᶻᵎᵑ
בם	19	3	Place of and continues through	בָּם	ᵐᵍ
נער	19	3	Together with the team that connects the voice of and part of	נַּעַר	ᵑᵒᵑ
דלת	19	6	Inner worlds and the life stream of and the closure of	דֶּלֶת	ᵀᶻᵑ
פתחה	19	6	On the long way of and closing of and strong foundation and unique	פֶּתַחָה	ᶾᵂᵀᶻ
אליכם	19	8	Leads in the life stream of to discover in the role of	אֲלֵיכֶם	ᵐᵏᶻᵎᵏ
אתהן	19	8	Leading and to the closure of and inner light and in the company of	אֶתְהֶן	ᵑᶾᵀᵏ
להן	19	8	In the life stream of and inner light and in the company of	לָהֶן	ᵑᶾᶻ
צל	19	8	In the life cycle of and in the life stream of	צֶל	ᶻᵡ
קרתי	19	8	leading the and the acceptance and the closing of and the discovery	קַרְתִי	ᶾᵀᵑᵠ
הלאה	19	9	Inner light and in the role of and receiving and inner light that connects the connector of souls	הָלְאָה	ᶾᵏᶻᶾ
ידם	19	10	To pass through an inner spirit and continues through	יָדָם־	ᵐᵑᶻ
סנורים	19	11	In view of and together with the team that connects the contactor and in part of and to the transition through and continues through	סַנְוֵרִים	ᵐᶻᑫᵑᵎᶾ
חתן	19	12	In an internal order and with the conclusion of and with the authority of	חָתָן	ᵑᵀᴮ
בנתיו	19	14	In place of and together with the team and to the end and through the passage that connects the creates a connection	בְּנֹתָיו	ᵎᶻᵀᵑᶾ
חתניו	19	14	In an internal order and with the conclusion of and with the authority of	חֲתָנָיו	ᵎᶻᵑᵀᴮ
חמלת	19	15	In an internal order and successor of and	חֲמֻלַּת	ᵀᶻᵐᴮ

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			as flowing water for and to the end of		
יד	19	15	For passage through of an inner spirit	יַד	٩٧
שחר	19	15	By the signing of and on a strong foundation and in part of	שַׁחַר	٩٨w
מתי	19	19	Continued to and the closing of and the discovery	מַתִּי	٧+٧
מצער	19	20	Continued to and in the life cycle of connecting the expression and acceptance	מִצְעָר	٩٥٣٧
גפרית	19	24	Doors and in the journey of and for the eating of and for the opening of the of and of the rating	גָּפְרִית	+٧٩٦٦
צמח	19	25	In the life cycle of and continues to and stability	צֶמַח	٨٧٣
נציב	19	26	In the society of and in the life cycle of and in the discovery and in the system of	נְצִיב	٩٧٣٧
קיטר	19	28	Leads the and in the way of action and in the company of and closing of and discovery	קִיטֹר	٩⊕٧٩
ערי	19	29	In the voice of and part of and through	עָרֵי	٧٩٥
מערה	19	30	Continues to who connects in expression and acceptance and inner light	מְעָרָה	٣٩٥٧
עמו	19	30	In the expression and continues to the one who connects the one who connects souls	עִמּוֹ	٤٧٥
בכירה	19	31	In place of and in a superpower and in a passage through and in part of and uniqueness	בְּכִירָה	٣٩٧٤٩
צעירה	19	31	In the life cycle of that connects the in the expression and discovery and acceptance and inner light	צְעִירָה	٣٩٧٥٣
אמש	19	34	Leading and continuing to and a sign of	אֶמֶשׁ	w٧٤
מחרת	19	34	Continues through and on a strong foundation and in part of and to conclude	מָחֳרָת	+٩٨٧
בעל	20	3	In an institution of connecting the in speech with and as water flows for	בָּעַל	٧٥٩
בעלת	20	3	In a system of connecting the in expression and the flow of life of and closing	בָּעֲלַת	+٧٥٩
חלום	20	3	In an internal order and as flowing water for that connects the connector between and successor of the flow of that connects the creates a connection and continues through	חֲלוֹם	٧٤٧٨
כפי	20	5	in power over and on a long way of and to	כַּפַּי	٧٦٤

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			pass through		
לבבי	20	5	in the flow of and in place of and in place of and through	לְבָבֶי	
נקין	20	5	together with the team and as a head and through and together with the team	נְקִיֹן	
תם	20	5	To close and continue to	תָּם	
אחשך	20	6	Head and strong foundation and in the signing of and power on	אֲחַשֵּׁךְ	
אליה	20	6	Head in the flow of to move through uniqueness	אֵלֶיהָ	
חטו	20	6	In internal order and in the act of that connects the connector between the act of that connects the creates a connection	חֲטוֹ	
לבבך	20	6	in the life stream of and in the system of and in the role of	לְבָבְךָ	
בעדך	20	7	In a system of connecting the expression of inner worlds and in the role of.	בַּעֲדֵךְ	
אזניהם	20	8	Head and window together with the team to cross the road uniqueness and continuing through the road rating	אָזְנֵיהֶם	
ממלכתי	20	9	Heir of and as flowing water for And with authority over the of and of and the opening of	מַמְלַכְתִּי	
מעשים	20	9	Heir of who connects in speech with and signature of and opening and Heir of	מַעֲשִׂים	
אמנה	20	12	Leader and continues through and in the life stream of and in the way of action and inner light	אֲמָנָה	
ארצי	20	15	Leader and receiving and in the life cycle of and discovery	אַרְצִי	
אלף	20	16	Leader and in the flow of life and in the adventure of	אֶלֶף	
כסות	20	16	In the role of and to distinguish in that connects the connector of souls and to the closure of	כְּסוּת	
אמהתיו	20	17	Head and continues through and uniqueness and to the end and transition through that connects the connecter	אַמְהֹתָיו	
בעד	20	18	In a system of that connects the expression of inner worlds.	בְּעַד	
רחם	20	18	In part of and in a strong foundation and continues through	רֶחֶם	
זקניו	21	2	Head and together with a window and leads the and in the company of and	זְקֵנָיו	

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			discovery that connects the connector of souls		
משתה	21	8	Continues to and sign of and closure of and inner light	מִשְׁתֶּה	ֵֽ֣שׁתמ
קלה	21	12	Leads the and in the life stream of and inner light	קַלֶּה	ֵֽ֣לקּ
חמת	21	14	Strong foundation and continues through and to the end and to the closure of	חֲמַת	ֵֽ֣תּמח
שכמה	21	14	By the signing of and by the power of and to the continuation through and uniqueness	שְׁכֶמָה	ֵֽ֣המכּשׁ
שיחם	21	15	In the sealing of and through the passage and in a strong foundation and continuing through	שִׂיחָם	ֵֽ֣חמיּשׂ
הרחק	21	16	Essence and eating of and in internal order and at the head of uniqueness and in part	הַרְחֵק	ֵֽ֣קחרה
מטחוי	21	16	Continues through and on a strong foundation that connects the creates a connection and through and through	מְטַחֲוֵי	ֵֽ֣יוחטמ
עמך	21	22	In the voice of and continues through and through and by force	עִמְּךָ	ֵֽ֣כּמע
צבאו	21	22	In the life cycle of and in the system of leading to leading and in the system of connecting the author of souls	צְבָאוֹ	ֵֽ֣וֹאבצ
שר	21	22	In the signing of and part of	שַׂר	ֵֽ֣רשׂ
ניני	21	23	Together with the team and in the passage through and together with the team and in the passage through	נִינֵי	ֵֽ֣יניּנ
נכדי	21	23	In the company of and in the role of of inner worlds and the discovery	נֶכְדֵּי	ֵֽ֣ידּכנ
כבשת	21	29	in the role of and in the system of and as a sign of and for the closure of	כְּבָשֹׁת	ֵֽ֣תשׁבכּ
לבדנה	21	29	In the flow of and in the place of inner spirit and together with the team and uniqueness	לְבַדְּנָה	ֵֽ֣הנדּבל
רבים	21	34	in part of and in place of and through and continues through	רַבִּים	ֵֽ֣יסּבר
יחידך	22	2	For passing through and a strong foundation and a passage through an internal spirit and power over internal worlds	יְחִידְךָ	ֵֽ֣כּדחי
חמרו	22	3	Internal order and successor of and eating of that connects the connector between	חֲמֹרֹו	ֵֽ֣וֹרמח

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רחק	22	4	For acceptance and stability and leads the	רָחֹק	𐤓𐤇𐤒
מאכלת	22	6	Continued through that leads to the head and in the flow of and continues through and through and continues through	מַאֲכֶלֶת	𐤌𐤀𐤊𐤋𐤕
עצים	22	7	In the expression and life cycle of and and continued to	עֲצִים	𐤏𐤑𐤉𐤌
שה	22	7	With the signing of the unique	שֶׂה	𐤔𐤄
מעל	22	9	Continues through who connects in the voice of and in the flow of	מַעַל	𐤌𐤏𐤋
חשכת	22	12	In an internal order and with the signing of and with the authority of and the conclusion of	חָשַׂכְתְּ	𐤇𐤔𐤊𐤕
מאומה	22	12	Continues to that leads to the leader and in the role of and in the life stream of.	מְאוּמָה	𐤌𐤀𐤅𐤌𐤄
סבך	22	13	to discern in and in the system of and in the role of	סְבַךְ	𐤎𐤁𐤊
קרניו	22	13	As the head and part of and together with the team and to the transition through that connects the creates a connection	קַרְנָיו	𐤒𐤓𐤍𐤉𐤅
בי	22	16	In the system of and in the way of action and in the company of and for discovery.	בִּי	𐤁𐤉
יען	22	16	For crossing through that connects you in the voice of and together with the team	יַעַן	𐤉𐤏𐤍
נאם	22	16	In the company of one who leads to the leader and continues to	נְאֻם	𐤍𐤀𐤌
נשבעתי	22	16	Together with the team and with the signing of and in place of that connects the voice of and to the end and to the passage through	נִשְׁבַּעְתִּי	𐤍𐤔𐤁𐤏𐤕𐤉
איביו	22	17	Leader and in the way of discovery and in the system of and discovery that connects the connector of souls	אֹיְבָיו	𐤀𐤉𐤁𐤉𐤅
כוכבי	22	17	in the power of that connects the connector between and in the power of and in the institution of and to open	כּוֹכְבֵי	𐤊𐤅𐤊𐤁𐤉
שפת	22	17	In the signing of and a long way of and to the end	שְׂפַת	𐤔𐤐𐤕
קלי	22	18	Leads the and in the life stream of and in the life stream of and discovery	קֹלִי	𐤒𐤋𐤉
בוז	22	21	In a system of that connects the connector of souls and a window	בָּוּז	𐤁𐤅𐤆
כשד	22	22	in the role of and as a sign of of inner	כֶּשֶׂד	𐤊𐤔𐤃

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			worlds		
טבח	22	24	In the action of and in the institution of and in the internal order	טֶבַח	𐤈𐤁𐤇
פילגשו	22	24	On a long way of and a passage through and a flow of and openings and in the sealing of that connects the creates a connection	פִּילַגְשׁוֹ	𐤐𐤉𐤋𐤂𐤔𐤅
קרית	23	2	As the head and part of and to the transition through and to the end	קִרְיַת	𐤒𐤓𐤉𐤕
אחוזת	23	4	Leader and stability that connects the connector of souls and a window to close the rating	אֲחֻזַּת	𐤀𐤇𐤆𐤕
עמכם	23	4	In the voice of and continues through and by force and continues through	עִמָּכֶם	𐤏𐤌𐤊𐤌
קבר	23	4	Leading the and in the system of and receiving	קָבְרוֹ	𐤒𐤁𐤓
תושב	23	4	To the closure of the one who connects the soul connector and to the sign of and to the system of	תּוֹשָׁב	𐤕𐤅𐤔𐤁
יכלה	23	6	For opening and by authority and by flowing water for and essence	יְכָלָה	𐤉𐤊𐤋𐤄
מבחר	23	6	Continued to and in the system of and stability and acceptance	מִבְחַר	𐤌𐤁𐤇𐤓
מתך	23	6	Continued to and the closing of and in the role of	מֵתֶךְ	𐤌𐤕𐤊
נשיא	23	6	Together with the team and with the signing of and through a path that leads to the head	נָשִׂיא	𐤍𐤔𐤉𐤀
נפשכם	23	8	Together with the team and a long way of and in the signing of and by force majeure and continues through	נַפְשְׁכֶם	𐤍𐤐𐤔𐤊𐤌
צחר	23	8	In the life cycle of and stability and acceptance	צְחַר	𐤑𐤇𐤓
מלא	23	9	Continues through and in the flow of that leads to the head	מָלֵא	𐤌𐤋𐤀
שדהו	23	9	To the sign of of inner worlds and inner light that connects the connector of souls	שָׂדֵהוּ	𐤔𐤃𐤄𐤅
אזני	23	10	Head and window together with the team crossing the road	אָזְנֵי	𐤀𐤆𐤍𐤉
עירו	23	10	In the expression and discovery and acceptance that connects the connector of souls	עִירוֹ	𐤏𐤉𐤓𐤅
שקל	23	15	To the signing of and at the head of and as flowing water for	שֶׁקֶל	𐤔𐤒𐤋
סחר	23	16	To see the inner order and the eating of	סֹחֵר	𐤎𐤇𐤓
סביב	23	17	in view of and in place of and to the transition through and in place of	סָבִיב	𐤎𐤁𐤉𐤁
מערת	23	19	Continues through who connects in the	מְעָרַת	𐤌𐤏𐤓𐤕

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			voice of and in part of and to the end		
ירכי	24	2	To pass through and in part of and by force and to pass through	יֶרֶכִי	ꞇϞϤꞇ
מולדתי	24	4	Continuing through a path that connects the contactor and the flow of inner spirit and to the end and the transition through	מוֹלַדְתִּי	ꞇ+ϤϠϞϢ
מלאכו	24	7	Continues through and in the flow of which leads to the head and in the power of which connects the contactor	מַלְאָכוֹ	ϞϢϰϠϢ
פניך	24	7	On a long way of and together with the team and through and through and by force	פָּנֶיךָ	ϰϞϠϤ
שבעתי	24	8	By signing and instead of that connects the voice of and to the end and through	שְׁבַעְתִּי	ꞇ+ϴϬw
אדניו	24	9	Leader of inner worlds and in the company of revelation that connects the connector of souls	אֲדֹנָיו	ϞꞇϤϤϰ
ירך	24	9	To pass through and in part of and by force	יֶרֶךְ	ϰϤꞇ
כדה	24	15	in the role of of inner worlds and inner light	כַּדָּה	ϢϤϰ
בתולה	24	16	In the system of and closing of that connects the connector of souls and in the life stream of and inner light	בְּתוּלָה	ϢϠϞ+Ϭ
עינה	24	16	In the voice of and through the passage and together with the team and uniqueness	עֵינָה	ϢϤꞇϴ
קראתה	24	17	Leading the and receiving that leads to the leading and closing of and inner light	קְרָאתָהּ	Ϣ+ϰϞϕ
שקת	24	20	In the signing of and as the head and to the end	שֹׁקֶת	+ϕw
דרכו	24	21	Inner worlds and receives and in the role of that connects the connector of souls	דַּרְכּוֹ	ϞϰϤϘ
משקלו	24	22	Continues through and in the signing of and head and flow of that connects the creates a connection	מִשְׁקָלוֹ	ϞϠϕwϢ
משקלם	24	22	Continues through and in the signing of and head and flow of and continues through	מִשְׁקָלָם	ϢϠϕwϢ
נזם	24	22	Together with the team and a window and continues through	נֶזֶם	ϢϠϞ
צמידים	24	22	In the life cycle of and continues to and discovery of inner worlds and discovery and continues to	צְמִידִים	ϢϠϞϤϞϢ
אביך	24	23	A head in a place of crossing the path by	אֲבִיךָ	ϰϠϤϞ

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			force		
מספוא	24	25	Continues through and looking at and a long way of that connects the creates a connection that leads to the head	מִסְפּוֹא	𐤌𐤎𐤐𐤅𐤀
תבן	24	25	to the closing of and in the system of and in the company of	תֶּבֶן	𐤕𐤁𐤍
אמתו	24	27	Leading and continuing to and closing of that connects the connector of souls	אֲמִתּוֹ	𐤀𐤌𐤕𐤅
חסדו	24	27	Stability and discernment of the inner worlds that connects the connector of souls	חַסְדּוֹ	𐤇𐤎𐤃𐤅
רגלי	24	32	For receiving and gates and the life stream of and discovery	רַגְלֵי	𐤓𐤂𐤋𐤉
רגליו	24	32	In part of and openings and in the flow of and in the passage through that connects the connector	רַגְלָיו	𐤓𐤂𐤋𐤉𐤅
זקנתה	24	36	Head and together with a window and leads the and in the company of and closing of and inner light	זְקֵנָתָהּ	𐤆𐤒𐤍𐤕𐤄
אלתי	24	41	Leader and in the flow of life and closure of and discovery	אֶלְתִּי	𐤀𐤋𐤕𐤉
משפחתי	24	41	Continues through and with the signing of and a long way of and a strong foundation and to the end and to the transition through	מִשְׁפַּחְתִּי	𐤌𐤔𐤐𐤇𐤕𐤉
נקי	24	41	together with the team and as a head and through	נָקִי	𐤍𐤒𐤉
עליה	24	42	In the expression and flow of life and discovery and inner light	עָלֶיהָ	𐤏𐤋𐤉𐤄
עלמה	24	43	In the expression and life stream of and continuing to and inner light	עַלְמָה	𐤏𐤋𐤌𐤄
לבי	24	45	In the life stream of and in the system of and in the discovery	לִבִּי	𐤋𐤁𐤉
גמליך	24	46	Gates and continuing to and in the life stream of and for discovery and in the role of rating	גְּמַלֶּיךָ	𐤂𐤌𐤋𐤉𐤊
אפה	24	47	Leading and in the adventure of and inner light	אַפֵּה	𐤀𐤐𐤄
אמת	24	48	Leading and continuing to and closing of	אֱמֶת	𐤀𐤌𐤕
אדניך	24	51	Leader of inner worlds and in the company of revelation and in the role of ranking	אֲדֹנֶיךָ	𐤀𐤃𐤍𐤉𐤊
מגדנת	24	53	Continued to and gates of inner worlds and in the company of and closing of	מִגְדַּנְּת	𐤌𐤂𐤃𐤍𐤕
עשור	24	55	in the voice of and in the signature of that connects the creates a connection and part of	עֲשָׂוֹר	𐤏𐤔𐤅𐤓

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אחתם	24	59	Head and strong foundation and to the end and continuing through	אָחֹתָם	𐤱𐤠𐤺
מנקתה	24	59	Continues through and together with the team and as a head and to the end and uniqueness	מְנֻקָּתָה	𐤣𐤠𐤪𐤱
אלפי	24	60	Leader and as water flowing for and in the journey of and opening	אַלְפֵי	𐤆𐤋𐤄
היי	24	60	Uniqueness and transition through and transition through	הַיֵּי	𐤆𐤆𐤣
רבבה	24	60	in part of and in place of and in place of and uniqueness	רִבָּבָה	𐤣𐤩𐤩𐤋
שנאיו	24	60	By signing and together with the team that leads to the head and through a passage that connects the contact	שֹׂנְאָיו	𐤇𐤆𐤄𐤇𐤅
נערתיה	24	61	Together with the team that connects the voice of and part of and to the conclusion and to the passage through and uniqueness	נַעֲרֹתֶיהָ	𐤣𐤆𐤠𐤋𐤱
פנות	24	63	On a long road of and together with the team that connects the contactor and to the end	פְּנוֹת	𐤠𐤇𐤇𐤃
שוח	24	63	By the signing of the contactor and in a strong foundation	שׁוּחַ	𐤁𐤇𐤅
לזה	24	65	In the life stream of and window and inner light	לָזֶה	𐤣𐤃𐤋
לקראתנו	24	65	In the flow of and as head and part of that leads to the head and the end and together with the team that connects the creates a connection	לִקְרָאתֵנוּ	𐤇𐤅𐤠𐤺𐤋𐤇
צעיף	24	65	In the life cycle of that connects the in the expression and discovery and adventure of	צָעִיף	𐤃𐤆𐤱𐤅
לאמים	25	3	as flowing water for that leads to the leader and successor of and for the opening and successor of	לְאֻמִּים	𐤅𐤃𐤅𐤺𐤋
מתנת	25	6	Continued to and the closing of and in the company of and the closing of	מַתְּנַת	𐤠𐤇𐤠𐤅
פילגשים	25	6	On a long road of and through and through and through and through and through and through and through and through and through	פִּילַגְשִׁים	𐤅𐤆𐤅𐤃𐤆𐤃
עמיו	25	8	In the voice of and continues through and through that connects the creates a connection	עַמָּיו	𐤋𐤆𐤅𐤱
בכר	25	13	In place of and in a superpower and in a part of.	בְּכָר	𐤃𐤋𐤉
דומה	25	14	Inner worlds that connects the author of souls and is drawn to and inner light	דוּמָה	𐤣𐤅𐤋𐤃
משמע	25	14	continues through and in the signing of and	מִשְׁמַע	𐤱𐤅𐤅𐤇

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			continues through which connects the voice of		
יטור	25	15	To pass through and in the act of that connects the contactor and in part of	יְטַוּר	𐤉𐤈⊕𐤆
תימא	25	15	And end of and opening and successor of that leads to the leader	תֵּימָא	𐤕𐤉𐤆𐤀
אמתם	25	16	Leader and continues to and to the closure of and to the continuation of	אֲמֹתָם	𐤉𐤀𐤉𐤊
חצריהם	25	16	In the inner order and in the time of and eating of and opening and essence and successor of	חֲצָרֵיהֶם	𐤉𐤇𐤆𐤓𐤉𐤈
טירתם	25	16	In the way of action and discovery and receiving and closing of and continued to	טִירָתָם	𐤉𐤀𐤓⊕𐤆
שמתם	25	16	By signing and continuing through and to the end and through	שְׁמֹתָם	𐤉𐤀𐤉𐤌
אשורה	25	18	Leading and to the sign of which connects the connector of souls and receiving and inner light	אַשֻּׁוּרָה	𐤇𐤓𐤌𐤊
בטנך	25	23	In the system of and in the way of action and in the company of and for discovery and continued to	בִּטְנֵךְ	𐤊𐤈⊕𐤓
גיים	25	23	Gates and discovery and discovery and drawn to rating	גּוֹיִם	𐤉𐤆𐤆𐤃
בטנה	25	24	In the system of and in the way of action and in the company of and inner light	בִּטְנָהּ	𐤇𐤈⊕𐤓
ימיה	25	24	For the passage through and continues through and passage through to discovery	יְמֵיהָ	𐤇𐤆𐤉𐤆
תומם	25	24	To close the connector of souls and continues to and continues to	תֹּמַם	𐤉𐤉𐤌𐤕
אדמוני	25	25	Head of inner spirit and continues through that connects the contactor and together with the team and to the transition through	אַדְמוֹנִי	𐤆𐤌𐤌𐤉𐤓𐤊
אדרת	25	25	Leader of inner worlds and receiving and closing of ranking	אַדֶּרֶת	𐤕𐤓𐤓𐤊
יזד	25	29	For the passage through and window of an inner spirit	יָזֵד	𐤓𐤃𐤆
נזיד	25	29	Together with the team and a window and through the passage of inner spirit	נָזִיד	𐤓𐤆𐤃
בכרתך	25	31	In place of and in power over and in part of and to end and in power over	בְּכֹרָתֵךְ	𐤊𐤕𐤓𐤉𐤊
בכרה	25	32	In place of and in a superpower and in a part of and uniqueness	בְּכֹרָה	𐤇𐤓𐤉𐤊
עדשים	25	34	In the expression of inner worlds and the sign of and discovery and continued to	עֲדָשִׁים	𐤉𐤆𐤌𐤓𐤏

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לבד	26	1	in the life stream of and in the system of of inner worlds	לְבַדֹ֑	ᔑᔐᒪ
ראשון	26	1	In part of leading to the head and in the signing of connecting the contact and together with the team	רִאשׁוֹן	ᖘᖜᔑᔐᒪ
ארצת	26	3	Leader and receiving and in the life cycle of and closing of	אֲרָצֹ֖ת	ᕕᖘᔑᔐ
טובת	26	7	In the way of action that connects the connector of souls and in the system of and for the closure of	טוֹבַ֥ת	ᕒᔐᒪᕕ
כמעט	26	10	in the authority of and successor of that connects the in the speech with and action of	כְּמְעַ֣ט	ᕕᔐᒪᔑᕒ
שערים	26	12	By signing of who connects the voice of and part of and passing through and continues through	שְׁעָרִ֔ים	ᔑᔐᒪᖘᔐᒪ
עמנו	26	16	in the voice of and continuing through and together with the team that connects the creates a connection	עִמָּנוּ	ᔑᔐᒪᕕ
עצמת	26	16	In the expression and life cycle of and continued to and closure of	עָצְמַ֥תְּ	ᔑᔐᒪᕕ
עשק	26	20	In the expression and sign of and leading the	עֹ֣שֶׁק	ᔑᔐᒪ
שטנה	26	21	By the signing of and in the act of and together with the team and uniqueness	שִׂטְנָ֔ה	ᔑᔐᒪᕕ
עבדי	26	24	in the expression and system of of inner worlds and the discovery	עַבְדִּ֣י	ᔑᔐᒪᕕ
באתם	26	27	Instead of leading to the head and the end and continuing through	בָּאתֶ֖ם	ᔑᔐᒪᕕ
מדוע	26	27	Continued to of inner worlds that connect the connector of souls that connect the in expression	מַדּ֣וּעַ	ᔑᔐᒪᕕ
בינותינו	26	28	In the system of and discovery and in the company of that connects the author of souls and the closure of and discovery and in the company of that connects the author of souls	בֵּינוֹתֵ֥ינוּ	ᔑᔐᒪᕕ
בינינו	26	28	In the system of and discovery and in the company of and discovery and in the company of that connects the author of souls	בֵּינֵ֥ינוּ	ᔑᔐᒪᕕ
אדות	26	32	Head of inner spirit that connects the contactor and to the end	אֹדוֹת	ᔑᔐᒪᕕ
מרת	26	35	continues to and acceptance and closure of	מֹ֣רֶת	ᔑᔐᒪᕕ
מראת	27	1	Drawn to and to receive that leads to and to the closing of	מֵרְאֹ֣ת	ᔑᔐᒪᕕ

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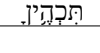
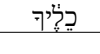
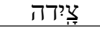
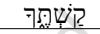
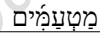
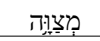
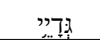
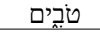
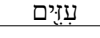
תכהין	27	1	To end and to power and uniqueness and to pass through and together with the team	תִּכְהָיִן	
מותי	27	2	Continues to that connects the connecter of souls and to the closing of and to the discovery	מוֹתִי	
כליך	27	3	in the authority of and as flowing water for and opening and in the authority of	כֵּלֶיךְ	
צידה	27	3	In the life cycle of and the discovery of inner worlds and inner light	צֵידָה	
קשתך	27	3	leading the and the sign of and the closing of and in the role of	קַשְׁתֶּךָ	
מטעמים	27	4	Heir of and in the action of that connects the in speech with and heir of and in the opening and successor of	מַטְעַמִּים	
נפשי	27	4	Together with the team and a long way of and in the signing of and through	נַפְשִׁי	
מצוה	27	8	Continued to and in the life cycle of connecting the soul connector and the inner light	מִצְוָה	
גדיי	27	9	Openings of inner spirit and passing through and passing through.	גְּדָיֵי	
טבים	27	9	In the act of and in the place of and in the passage through and continues through	טַבִּים	
עזים	27	9	In the expression and window and in the role of and continued to	עִזִּים	
קללה	27	12	Leads the and in the life stream of and in the life stream of and inner light	קְלָלָה	
עלי	27	13	In the expression and flow of life and discovery	עָלַי	
בגדי	27	15	Instead of and openings of inner spirit and passage through	בִּגְדֵי	
חמדת	27	15	in a strong foundation and continues through an inner spirit and to the end	חֶמְדַּת	
חלקת	27	16	stability and in the life stream of and leads to and the closure of	חֶלְקַת	
ידיו	27	16	For passage through of an inner spirit and passage through that connects the contactor	יָדָיו	
ערת	27	16	in the voice of and part of and to conclude	עֹרַת	
צואריו	27	16	In the life cycle of the one who connects the soul connector that leads to the carrier and to the reception and discovery that connects the soul connector	צַוְּארָיו	

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בכרך	27	19	In the system of and in the role of and to receive and in the role of	בְּכֹרֶךְ	ᚼᛩᚼᛩ
נפשך	27	19	Together with the team and a long way of and in the signing of and by force majeure	נַפְשֶׁךְ	ᚼᚹᛩᛩ
צידי	27	19	In the life cycle of and the discovery of inner worlds and the discovery	צֵידִי	ᛃᛩᛃᛈ
שערת	27	23	By signing of that connects the voice of and part of and finally	שְׂעָרֹת	ᚾᛩᛟᚹ
דגן	27	28	inner spirit and openings and together with the team.	דָּגָן	ᛞᛩᛩ
טל	27	28	In the action of and as water flowing for	טַל	ᛟ⊕
שמני	27	28	By signing and continuing through and together with the team and passing through	שְׁמַנֵּי	ᚾᛩᚹᚹ
גביר	27	29	Gates and in the system of and discovery and receiving a rating	גְּבִיר	ᛩᛃᛩᛩ
בנך	27	32	In the system of and in the company of and in the role of.	בְּנָךְ	ᚼᛩᚼ
אפוא	27	33	Leading and in the adventure of that connects the connector of souls that leads to the leader	אֵפוֹא	ᚪᛩᛟᚪ
חרדה	27	33	Stability and the acceptance of the inner worlds and the inner light	חֲרָדָה	ᚼᛩᛩᛞᚼ
מרה	27	34	Continued to and acceptance and inner light	מָרָה	ᛩᛩᚼ
צעקה	27	34	In the life cycle of that connects the in the expression and leads the and inner light	צָעָקָה	ᛃᛩᛩᛈᚼ
מרמה	27	35	Continues through and in part of and continues through and uniqueness	מִרְמָה	ᛩᛩᚹᚼ
אצלת	27	36	Leading and in the life cycle of and in the life stream of and for the closure of	אֲצַלְתִּ֫	ᚪᛩᛃᛩ
פעמים	27	36	On an adventure of that connects in expression and continues to and discovery and continues to	פַּעֲמַיִם	ᛈᛩᚹᛩᛁ
חרבך	27	40	In the inner order and the eating of and the institution of and the authority over	חַרְבְּךָ	ᚼᛩᚼᛩ
עלו	27	40	In the expression and life stream of	עֲלוֹ	ᛩᛚᛟ
פרקת	27	40	In the adventure of and acceptance and leads the and closing of	פָּרַקְתְּ	ᛈᚹᛩᛩ
צוארך	27	40	In the life cycle of the one who connects the soul connector that leads to the carrier and to the reception and in the role of	צַוָּארֶךָ	ᛃᚹᚪᚼᛩ
אבל	27	41	Leader in the system of the stream of life	אֵבֶל	ᚪᛩᛚ

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שניכם	27	45	By signing and together with the team and through the passage and by force majeure and continues through	שְׁנֵיכֶם	𐤔𐤍𐤉𐤊𐤌
ביתה	28	2	In the system of and the discovery and closure of and inner light.	בֵּיתָה	𐤁𐤉𐤕𐤄
קהל	28	3	Leads the of inner light and in the stream of life of	קְהַל	𐤒𐤄𐤋
ברכת	28	4	In the system of and receiving and in the role of and closing of	בְּרָכַת	𐤁𐤓𐤊𐤕
רשתך	28	4	For the reception and sign of and the closing of and in the role of	רִשְׁתְּךָ	𐤓𐤔𐤕𐤊
רעות	28	8	to receive and in the expression that connects the A connector of souls that leads to the lead and in the life stream of	רָעוֹת	𐤓𐤏𐤅𐤕
מחלת	28	9	Continues through and on a strong foundation and in the flow of and to the end	מָחֲלַת	𐤌𐤇𐤋𐤕
אבני	28	11	Head in place of togetherness with the team for the passage through	אַבְנֵי	𐤀𐤁𐤍𐤉
מראשותיו	28	11	Drawn to and to receive that leads to and to the sign of that connects the connector of souls and to the closing of and to the discovery that connects the connector of souls	מְרַאֲשֹׁתָיו	𐤌𐤓𐤀𐤔𐤕𐤉𐤅
מלאכי	28	12	Continues through and in the flow of which leads to the head and in the power of which leads to the head and in the power of which leads to the transition through	מַלְאָכֵי	𐤌𐤋𐤀𐤊𐤉
מצב	28	12	Continued to and in the life cycle of and in the system of	מַצָּב	𐤌𐤑𐤁
סלם	28	12	To notice and the flow of life of and continued to	סֻלָּם	𐤎𐤋𐤌
עלים	28	12	In the voice of and in the flow of and in the passage through and continuing through	עֹלִים	𐤏𐤋𐤉𐤌
אכן	28	16	Head in power together with the team	אָכֵן	𐤀𐤊𐤍
שנתו	28	16	By signing and together with the team and to the end that connects the contact	שְׁנָתוֹ	𐤔𐤍𐤕𐤅
נורא	28	17	Together with the team that connects the contactor and in part of that leads to the head	נוֹרָא	𐤍𐤅𐤓𐤀
ראשה	28	18	On the part of a lead to the head and to sign off on and to be unique	רֹאשָׁהּ	𐤓𐤀𐤔𐤄
שמן	28	18	By signing and continuing through and together with the team	שֶׁמֶן	𐤔𐤌𐤍
בגד	28	20	In the system of and gates of inner worlds	בֶּגֶד	𐤁𐤂𐤃

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מצבה	28	22	Continued to and in the life cycle of and in the system of and inner light	מַצֵּבָה	𐤌𐤑𐤁𐤄
עדרי	29	2	In the expression of inner worlds and acceptance and discovery	עֲדָרֵי	𐤏𐤃𐤓𐤉
עדרים	29	2	In the expression of inner worlds and acceptance and discovery and continued to	עֲדָרִים	𐤏𐤃𐤓𐤉𐤌
פי	29	2	On a long way of and a passage through	פִּי	𐤐𐤉
רבצים	29	2	in part of and in place of and momentary and through and continues through	רֹבְצִים	𐤓𐤁𐤑𐤉𐤌
אביה	29	12	A leader in a system of discovery of inner light	אֲבִיהָ	𐤀𐤁𐤉𐤄
בשרי	29	14	instead of and in the signing of and in part of and through passage.	בְּשָׂרִי	𐤁𐤔𐤓𐤉
חנם	29	15	On a strong foundation and together with the team and continues through	חִנָּם	𐤇𐤍𐤌
משכרתך	29	15	successor of and by the signature of and by the authority of and by the eating of and by the eating of and by the authority of	מַשְׂכֹּרְתֵּךְ	𐤌𐤔𐤊𐤓𐤕𐤊
קטנה	29	16	Leads the and in the way of action and in the company of and inner light	קְטַנָּה	𐤒𐤈𐤍𐤄
רכות	29	17	to receive and in the role of that connects the connector of souls and to close the	רַכָּוֹת	𐤓𐤊𐤅𐤕
עיניו	29	20	In the voice of and through and together with the team and through that connects the communicator	עֵינָיו	𐤏𐤉𐤍𐤉𐤅
שפחתו	29	24	To the sign of and in the adventure of and stability and closure of that connects the connector of souls	שִׁפְחָתוֹ	𐤔𐤐𐤇𐤕𐤅
עוד	29	27	In the voice of the one who connects the inner spirit connector	עוֹד	𐤏𐤅𐤃
אחרות	29	30	Head and strong foundation and in part of that connects the creates a connection and to the end	אֲחֵרוֹת	𐤀𐤇𐤓𐤅𐤕
רחמה	29	31	In part of and in a strong foundation and continues through and uniqueness	רַחֲמָה	𐤓𐤇𐤌𐤄
שנואה	29	31	By signing and together with the team that connects the contact that leads to the head and uniqueness	שְׂנוּאָה	𐤔𐤍𐤅𐤀𐤄
אישי	29	32	Leader and the opening and signing of	אִישִׁי	𐤀𐤉𐤔𐤉
עניי	29	32	In the expression and company of and the discovery and the discovery	עָנְיֵי	𐤏𐤍𐤉𐤉
אחתה	30	1	Leader and stability and closing of and inner light	אֲחֹתָהּ	𐤀𐤇𐤕𐤄
בטן	30	2	In the system of and in the way of action	בֶּטֶן	𐤁𐤈𐤍

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			and in the company of		
אמתי	30	3	Leader and continues to and to the closure of and to the discovery	אֲמָתִי	
ברכי	30	3	In the system of and receiving and in the role of and discovery.	בִּרְכֵּי	
נפתלי	30	8	Together with the team and a long way of and to the end and on a strong foundation and to the passage through	נַפְתָּלִי	
גד	30	11	Gates of inner worlds.	גָּד	
אשרי	30	13	Leading and to the sign of and to the acceptance and to the discovery	אַשְׁרֵי	
חטים	30	14	In internal order and in the act of and the opening and the successor of the act of and the passage through	חִטִּים	
שכר	30	15	To the signing of and by the authority of and to the eating of	שָׂכָר	
ישששכר	30	18	To pass through and in the signing of and in the signing of and by force and in part of	יִשָּׂשכָר	
זבד	30	20	Inner spirit is a window and in the system of inner worlds.	זֶבֶד	
יזבלני	30	20	For the passage through and window and in place of and in the flow of and together with the team and for the passage through	יִזְבְּלֻנִי	
מקומי	30	25	Drawn to and leads the one who connects the connector of souls and drawn to and discovery	מְקוֹמֵי	
ילדי	30	26	For opening and as flowing water for of soul and opening	יְלָדַי	
מקנך	30	29	Continues to and leads the and in the company of and in the role of	מִקְנְךָ	
ארעה	30	31	Leading and receiving that connects the expression and inner light	אֶרְעֶה	
חום	30	32	In an internal order that connects the connector between and heir of a strong element	חוּם	
טלוא	30	32	In the way of action and the life stream of that connects the connector of souls that leads to the lead	טָלוֹא	
כשבים	30	32	in the role of and in the sealing of and in place of and in the passage through and continues through	כְּשָׂבִים	
נקד	30	32	Together with the team and as the head of an inner spirit	נָקֹד	
טלאים	30	35	In the act of and in the flow of that leads to the head and through and continues through	טְלָאִים	
טלאת	30	35	In the way of action and the life stream of	טְלָאֹת	

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			that leads to the lead and the closure of		
נקדות	30	35	In the society of and leads the of inner worlds that connects the connector of souls and the closure of	נְקֻדּוֹת	ּּּּּּּּּּּּּּּ֤֥֧֦֤֧֥֦֤֧֥֦֤֧֥

			continues through		
שפחות	30	43	In the signing of and on a long road of and on a strong foundation that connects the creates a connection and to the end	שִׁפָּחוֹת	ת֫ךֵפֹשׁ
אבינו	31	1	Head in place of passage together with the team that connects creates a connection	אֲבִינוּ	ךֵנִיבֲא
שלשום	31	2	In the signing of and in the flow of and in the signing of that connects the creates a connection and continues through	שִׁלְשׁוֹם	ךֵשׁוֹלְשִׁ
תמול	31	2	To close and continue to that connects the connector of souls and in the life stream of	תְּמוֹל	לֹוֹמְת
אבותיך	31	3	A leader in the system that connects souls and closes revelation and in the role of. Affinity Ranking	אֲבוֹתֶיךָ	ךָיֶת֫וֹבֲא
אביכן	31	5	Head in place of passage and power together with the team	אֲבִיכֶן	ךֶיִבֲא
מנים	31	7	Continues through and together with the team and on a transition through and continues through	מֹנִים	ךֵיִנֹמ
משכרתי	31	7	successor of and by the signature of and by the authority of and by the eating of and by the opening of	מַשְׂכֹּרְתֵּי	ךֵיִת֫ךֵרְכֹּשַׂמ
ברדים	31	10	in the system of and receiving of inner worlds and discovery and continues to	בְּרָדִים	ךֵיִדָרְב
משחת	31	13	Continues through and with the signing of and on a strong foundation and to the end	מָשַׁחְתְּ	ת֫ךֵחַשָׁמ
נחלה	31	14	In the company of and stability and in the flow of life of and inner light	נַחֲלָה	ךָלֲחַנ
כספנו	31	15	in power and looking at and on a long way of and together with the team that connects the contactor	כַּסְפֵּנוּ	ךֵנֵפְסַכ
מכרנו	31	15	Continues through and in power on and in part of and together with the team that connects the contactor	מְכָרָנוּ	ךֵנָרָכְמ
נכריות	31	15	in the company of and in the role of and the acceptance and the discovery that connects the connector of souls and the closure of	נָכְרִיּוֹת	ת֫ךֵיִרְכָנ
מקנהו	31	18	Drawn to and leading the and in the company of and inner light that connects the connector of souls	מִקְנֵהוּ	ךֵהֵנְקִמ
תרפים	31	19	To the end and part of and on a long road of and through and continues through	תְּרָפִים	ךֵיִפָרְת

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גלעד	31	21	Openings and in the flow of that connects the voice of of inner spirit rating	גִּלְעָד	ᔑᕐᒪᔭᐤ
שביות	31	26	by signing and instead of and through a path that connects the creates a connection and to the end	שְׁבָיוֹת	ᔦᕐᐯᔨᐤᐦ
שמחה	31	27	By signing and continuing through and on a strong and unique foundation	שִׂמְחָה	ᔦᐢᒪᐢᐦᐃ
שרים	31	27	In the signing of and part of and passing through and continuing through	שָׂרִים	ᔦᐢᕐᐢᒪ
תף	31	27	To the end and a long way of	תֹּף	ᑎᐦ
בנותיך	31	31	Instead of and together with the team that connects the contactor and to the end and through and by force on	בְּנוֹתֶיךָ	ᐯᐢᐦᑎᐢᐦᔑ
אחינו	31	32	Leads and stability and discovery and in the company of that connects the connector of souls	אַחֵינוּ	ᐊᐦᐃᐢᐦᐃᐤ
נגד	31	32	In the society of and gates of inner worlds	נֶגֶד	ᐢᐊᐢᐊ
אמהת	31	33	Head and continues through and uniqueness and to the end	אֲמָהֹת	ᐊᒪᐦᐦᑎᐦ
גמל	31	34	Openings and continuing through and in the flow of rating	גָּמָל	ᑎᒪᐢᐊᒪ
כר	31	34	in the role of and to accept	כַּר	ᑭᐢᐳ
דלקת	31	36	Inner worlds and the life stream of and leads to the and the closure of.	דַּלֶּקֶת	ᑕᐢᐦᐢᑭᐢᐦᑎᐦ
פשעי	31	36	On the long way of and in the sealing of that connects the voice of and through	פִּשְׁעֵי	ᐦᔦᐢᐦᔭᐢᐤ
שנינו	31	37	By signing and together with the team and through the passage and together with the team that connects the contact	שְׁנִינוּ	ᔦᐢᐦᔨᐢᐦᐃᐤ
אילי	31	38	Leading and discovery and in the life stream of and discovery	אֵילֵי	ᐃᐢᐦᐃᐢᐦᔭ
עזיך	31	38	In the expression and window and in the role of	עֻזֶּיךָ	ᐊᐢᐦᔑᐢᐦᔑ
צאנך	31	38	In the life cycle of leading to leading and in the society of and in the role of	צֹאנֶךָ	ᐦᔨᐢᐦᐊᐢᐦᔑ
רחליך	31	38	In part of and in a strong foundation and in the flow of and in a transition through and in a superpower	רְחֵלֶיךָ	ᐦᐢᐦᐃᐢᐦᔭᐢᐦᔑ
אחטנה	31	39	Leader of inner light in the action of a company	אֲחַטָּנָה	ᐊᐦᐊᐢᑎᐢᐊᐢᐦᐃ
טרפה	31	39	In the action of and eating of and in the	טְרֵפָה	ᑎᐢᐦᐢᐦᐃ

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			journey of essence		
קרח	31	40	Leading and receiving and stability	קָרַח	𐤒𐤓𐤇
פחד	31	42	In the adventure of and stability of inner worlds	פָּחַד	𐤐𐤇𐤃
ריקם	31	42	In part of and in a transition through and as a head and continues through	רֵיקָם	𐤓𐤉𐤒𐤌
בנתי	31	43	In place of and together with the team and to the end and through	בְּנֹתַי	𐤁𐤍𐤕𐤉
גל	31	45	Gates and in the flow of life of rating	גֶּל	𐤂𐤋
מצפה	31	49	Drawn to and in the life cycle of and in the adventure of and inner light	מִצְפֶּה	𐤌𐤑𐤐𐤄
אתהם	32	1	Leading and to the closure of and inner light and drawn to	אֶתְהֶם	𐤀𐤕𐤄𐤌
מחנה	32	3	Continues through and on a strong foundation and together with the team and uniqueness	מַחֲנֶה	𐤌𐤇𐤍𐤄
מחנים	32	3	Continues through and on a strong foundation and together with the team and through and continues through	מַחֲנָיִם	𐤌𐤇𐤍𐤉𐤌
פליטה	32	9	In a long way of and in the flow of and in the act of and uniqueness	פְּלֵיטָה	𐤐𐤋𐤉𐤈𐤄
חסדים	32	11	On a strong foundation and a look at the inner spirit and for a transition through and continues through	חֲסָדִים	𐤇𐤎𐤃𐤉𐤌
מקלי	32	11	Continues through and as a head and in the flow of and passage through	מַקְלִי	𐤌𐤒𐤋𐤉
קטנתי	32	11	Leads the and in the way of action and in the company of and closing of and discovery	קְטַנְתִּי	𐤒𐤈𐤍𐤕𐤉
היטב	32	13	Inner light and to the discovery and in the way of action and in the system of	הֵיטֵב	𐤄𐤉𐤈𐤁
אילים	32	15	Head and passage through and in the flow of and passage through and continues through.	אֵילִים	𐤀𐤉𐤋𐤌
רחלים	32	15	In part of and in a strong foundation and in a transition through and continues through	רְחֵלִים	𐤓𐤇𐤋𐤌
תישים	32	15	To end and to pass through and in the signing of and to pass through and continues through	תְּיָשִׁים	𐤕𐤉𐤔𐤌
מיניקות	32	16	Continues through and through and together with the team and through and as a leader who connects and creates a connection and to the end	מֵינִיקוֹת	𐤌𐤉𐤍𐤉𐤒𐤅𐤕
עירם	32	16	In the voice of and through and through and through and through and through and	אֲתוֹנֹת	𐤀𐤕𐤅𐤍𐤕

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			through		
פרים	32	16	On a long road of and in part of and through and continues through	פָּרִים	
עדר	32	17	In the expression of inner worlds and acceptance	עֲדָר	
יבק	32	23	To the passage through and in place of and as a head	יַבֹּק	
מעבר	32	23	Continues through and in the voice of and in the place of and in part of	מַעֲבַר	
נחל	32	24	With the team and in internal order and as flowing water for	נָחַל	
לבדו	32	25	In the life stream of and in the system of inner worlds that connects the connector of souls	לְבַדּוֹ	
עלות	32	25	In the expression and life stream of that connects the connector of souls and through and through	עֲלוֹת	
ירכו	32	26	To pass through and in part of and by force that connects the connected	יֶרְכוֹ	
גיד	32	33	Gates and discovery of inner worlds rating	גִּיד	
נשה	32	33	Together with the team and with the signing of and uniqueness	נָשֶׁה	
אחרנים	33	2	Head and strong foundation and part of and together with the team and passing through and continues through	אַחֲרֹנִים	
ראשנה	33	2	In part of leading to the head and in the signing of and together with the team and unique	רִאשֹׁנָה	
גשתו	33	3	Gates and a sign of and closing of that connects the author of souls	גִּשְׁתּוֹ	
חנן	33	5	On a strong foundation and together with the team and together with the team	חָנַן	
רכים	33	13	to receive and in the role of and to reveal and continue to	רַכִּים	
אטי	33	14	Leader and in the way of action and discovery.	אִטִּי	
מלאכה	33	14	Continues to and in the life stream of which leads to the leader and in the role of inner light	מְלָאכָה	
רגל	33	14	to receive and gates and in the life stream of	רֶגֶל	
חמור	33	19	stability and continues to that connects the connector of souls and acceptance	חֲמוֹר	
בתכם	34	8	in place of and to the end and by force and continues through	בְּתֹכָם	

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אחיה	34	11	Head and essence for crossing the road	אַחָיהּ	𐤀𐤆𐤇𐤊
מתן	34	12	Continued through and to the end and together with the team	מַתָּן	𐤌𐤕𐤍
אחתנו	34	14	Head and strong foundation and to the end And together with the team that connects the connecter	אֲחֹתֵנוּ	𐤀𐤇𐤕𐤄𐤊
חרפה	34	14	In internal order and eating of and on a journey of and essence on a strong foundation	חֶרְפָּה	𐤇𐤓𐤐𐤄
ערלה	34	14	In the voice of and part of and through and through and continues through	עָרְלָה	𐤏𐤓𐤋𐤄
כמנו	34	15	in the power of and continues through and together with the team that connects the contactor	כָּמֹנוּ	𐤊𐤌𐤍𐤅
נאות	34	15	In the company of one who leads to the leader who connects the connector of souls and to the closure of	נֵאוֹת	𐤍𐤀𐤅𐤕
בנתיכם	34	16	In place of and together with the team and to the end and through the passage and through the power of the super and continues through	בְּנֹתֵיכֶם	𐤁𐤍𐤕𐤉𐤊𐤌
בנתינו	34	16	In place of and together with the team and to the end and through the passage and through the team that connects the creates a connection.	בְּנֹתֵינוּ	𐤁𐤍𐤕𐤉𐤍𐤅
אלינו	34	17	Leads in the life stream of to discover in the role of	אֵלֵינוּ	𐤀𐤋𐤉𐤍𐤅
בתנו	34	17	in place of and to the end and together with the team that connects the connector	בְּתֵנוּ	𐤁𐤕𐤍𐤅
דבריהם	34	18	Inner worlds and in the system of and receiving and discovery and inner light and drawn to	דִּבְרֵיהֶם	𐤃𐤁𐤓𐤉𐤄𐤌
חפץ	34	19	Stability and in the adventure of and in the life cycle of	חֵפֶץ	𐤇𐤐𐤑
נכבד	34	19	Together with the team and in the superpower and in the place of of an inner spirit	נִכְבָּד	𐤍𐤊𐤁𐤃
בנתם	34	21	In a system of and in the company of and to the closure of and continues to.	בְּנֹתָם	𐤁𐤍𐤕𐤌
ידים	34	21	For passage through of an inner spirit and passage through and continues a way	יָדַיִם	𐤉𐤃𐤉𐤌
שלמים	34	21	By the signature of and in the flow of and continues through and through and continues through	שְׁלָמִים	𐤔𐤋𐤌𐤉𐤌
בהמתם	34	23	In a system of inner light and continues to and to the closure of and continues to	בְּהֶמְתָּם	𐤁𐤄𐤌𐤕𐤌

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מקנהם	34	23	Continues to and leads the and in the company of and inner light and continues to	מִקְנֵהֶם	𐤌𐤆𐤍𐤄𐤌
בטח	34	25	In a system of and through the action and stability	בָּטַח	𐤁𐤈𐤇
כאבים	34	25	in the power that leads to the head and in the place of and for the passage through and continues through	כְּאֵבִים	𐤊𐤆𐤁𐤉𐤌
חללים	34	27	Strong foundation and in the flow of and in the flow of and in the transition through and continues through the life stream of	חֲלָלִים	𐤇𐤆𐤋𐤉𐤌
בקרם	34	28	In place of and as head and part of and continues through.	בְּקָרֶם	𐤁𐤒𐤓𐤌
חמריהם	34	28	On a strong foundation and continues through and in part of and through and uniqueness and continues through	חֲמֹרֵיהֶם	𐤇𐤌𐤆𐤓𐤉𐤄𐤌
צאנם	34	28	In the life cycle of leading to leading and in the society of and continued to	צֹאנָם	𐤑𐤉𐤀𐤍𐤌
חילם	34	29	In internal order and opening and as flowing water for and successor to a passage through and through a flow of	חֵילָם	𐤇𐤆𐤋𐤌
טפם	34	29	In the act of and a long way of and continues through	טַפָּם	𐤈𐤋𐤐
נשיהם	34	29	Together with the team and with the signing of and through a path and uniqueness and continues through	נָשֵׁיהֶם	𐤍𐤆𐤔𐤉𐤄𐤌
אחותנו	34	31	Leader stability that connects the connector of souls to close a company that connects the connector of souls	זוֹנָה	𐤉𐤈𐤍𐤂𐤀
זונה	34	31	Team and uniqueness Window that connects the author of souls and in the company of and inner light	זוֹנָה	𐤆𐤉𐤈𐤋
ביתו	35	2	In the system of and the discovery and closure of that connects the connector of souls.	בֵּיתוֹ	𐤁𐤉𐤈𐤆𐤇
שמלתיכם	35	2	By signing and continuing through and in the flow of and to the end and passing through and by force and continuing through	שִׂמְלֹתֵיכֶם	𐤔𐤇𐤆𐤈𐤋𐤌
תככם	35	2	To close of and in the role of and in the role of and continued to	תֹּכָכֶם	𐤔𐤇𐤇𐤈
נזמים	35	4	Together with the team and a window and continues through and through and continues through	נְזָמִים	𐤍𐤆𐤌𐤉𐤋
סביבותיהם	35	5	in view of and in place of and to the transition through and in place of that	סְבִיבוֹתֵיהֶם	𐤆𐤆𐤈𐤉𐤆𐤇𐤆𐤌

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			connects the creates a connection and to the end and to the transition through and uniqueness and continues through		
ערים	35	5	In the voice of and part of and through and continues through	עֲרִים	ערים
דברה	35	8	Inner worlds and in the system of and receiving and inner light	דְּבֹרָה	דברה
מינקת	35	8	Continues through and through and through and together with the team and as a leader and to the end	מֵינֶקֶת	מינקת
חלציך	35	11	a strong foundation and in the flow of and in the moment and in the passage through and power on the life stream	חֲלָצַיִךְ	חלציך
פרה	35	11	On a journey of and eating of and essence	פְּרֵה	פרה
נסך	35	14	In the company of and to notice in and in the role of	נָסֶךְ	נסך
מילדת	35	17	Continues through and on a transition through and in the flow of inner spirit and to conclude	מְיַלֶּדֶת	מילדת
אוני	35	18	A leader who connects the contactor and together with the team and passing through	אוֹנִי	אוני
נפשה	35	18	Together with the team and on a long journey of and in the signing of and uniqueness	נַפְשָׁהּ	נפשה
פילגש	35	22	On a long way of and a passage through and a flow of and openings and in the sealing of	פִּילֶגֶשׁ	פילגש
בניו	35	29	In place of and together with the team and through that connects the creates a connection	בָּנָיו	בניו
בהמתו	36	6	In place of and uniqueness and continues through and to the end that connects the creates a connection.	בְּהֶמְתּוֹ	בהמתו
נפשות	36	6	Together with the team and a long way of and in the signing of which connects the creates a connection and to the end	נַפְשׁוֹת	נפשות
מגוריהם	36	7	Continued to and gates that connect the connector of souls and reception and discovery and inner light and continued to	מָגוּרֵיהֶם	מגוריהם
מקניהם	36	7	Continues through and as a leader and together with the team and through and uniqueness and continues through	מִקְנֵיהֶם	מקניהם

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אחזתם	36	43	Leader stability and a window to close the rating that continues to the rating	אֲחֻזָּתָם	𐤀𐤇𐤆𐤕𐤌
מגורי	37	1	Continued to and gates that connect the connector of souls and reception and discovery	מְגוּרֵי	𐤌𐤂𐤅𐤓𐤉
כתנת	37	3	in the role of and for the closure of and in the company of and for the closure of	כְּתֹנֶת	𐤊𐤕𐤍𐤕
פסים	37	3	On a long way of and looking at and through and through and continues through	פַּסִּים	𐤐𐤎𐤉𐤌
שנא	37	5	By signing and together with the team that leads to the head	שָׂנְאוּ	𐤔𐤍𐤀
אלמים	37	7	Head and in the flow of that connects the creates a connection and continues through and through and continues through.	אֲלָמִים	𐤀𐤋𐤌𐤉𐤌
אלמתי	37	7	Leading and in the flow of life and continued to and closure of and discovery	אֲלָמָתִי	𐤀𐤋𐤌𐤕𐤉
אלמתיכם	37	7	Head and in the flow of and continues through and to the end and transition through and power over and continues through	אֲלָמֹתֵיכֶם	𐤀𐤋𐤌𐤕𐤉𐤊𐤌
נצבה	37	7	In the society of and in the life cycle of and in the system of and inner light	נְצָבָה	𐤍𐤑𐤁𐤄
קמה	37	7	leading the and drawn to and inner light	קָמָה	𐤒𐤌𐤄
דבריו	37	8	Inner worlds and in the system of and receiving and discovery that connects the author of souls	דְּבָרָיו	𐤃𐤁𐤓𐤉𐤅
חלמתיו	37	8	In a strong foundation and in the flow of and continues through and to the end and to the transition through that connects the connector	חֲלֹמֹתָיו	𐤇𐤋𐤌𐤕𐤉𐤅
משול	37	8	continues through and in the sealing of that connects the creates a connection and in the flow of	מָשׁוֹל	𐤌𐤔𐤅𐤋
אמרים	37	17	Head and continuing through and in part of and passing through and continuing through	אֹמְרִים	𐤀𐤌𐤓𐤉𐤌
ברה	37	24	in the system of and receiving and inner light.	בֹּרָה	𐤁𐤓𐤄
ארחת	37	25	Leading and receiving and stability and closure of	אֹרְחַת	𐤀𐤓𐤇𐤕
לט	37	25	As water flows for and in the action of	לֹט	𐤋𐤈
נכאת	37	25	In the company of and in the role of that leads to the lead and the closing of	נְכֹאת	𐤍𐤊𐤀𐤕

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צרי	37	25	In the life cycle of and receiving and discovery	צָרִי	Ʂꟁ֍
בצע	37	26	In a system of and the cycle of life of connecting the in expression	בָּצַע	Ʂ֍Ʂ
בשרנו	37	27	instead of and in the signing of and in part of and together with the team that connects the contactor.	בָּשָׂרְנוּ	Ʂꟁ֍Ʂ
ידנו	37	27	To discover inner worlds and in the company of that connects the connector of souls	יָדֵנוּ	Ʂꟁ֍
מתניו	37	34	Continued to and the closing of and in the company of and the discovery that connects the author of souls	מָתְנָיו	Ʂꟁ֍
שק	37	34	To the signing of and at the head of	שַׁק	Ʂ֍
שאלה	37	35	For the sign of that leads to the leader and in the life stream of the inner light	שְׁאֹלָה	Ʂꟁ֍
טבחים	37	36	In the action of and in the institution of and in the internal order and in the opening and successor of	טַבָּחִים	Ʂꟁ֍
סריס	37	36	in the look at and in part of and through and through and through and through	סָרִיס	Ʂꟁ֍
יבם	38	8	To the opening and institution of and successor of	יַבֶּם	Ʂꟁ֍
אלמנה	38	11	Leading in the life stream of and continues to and in the company of and inner light	אַלְמָנָה	Ʂꟁ֍
גזזי	38	12	Gates and window and window and discovery rating	גֹּזְזֵי	Ʂꟁ֍
גז	38	13	Gates and window rating	גֵּז	Ʂ֍
חמיך	38	13	In internal order and successor of and opening and authority over	חֲמִיךְ	Ʂꟁ֍
אלמנותה	38	14	Leading in the life stream of and continues to and in the company of that connects the connector of souls and closure of and inner light	אַלְמְנוּתָהּ	Ʂꟁ֍
ערבון	38	17	In the voice of and in part of and in place of that connects the creates a connection and together with the team	עֲרָבוֹן	Ʂꟁ֍
חתמך	38	18	In an internal order and with the conclusion of and with the authority of	חֹתָמְךָ	Ʂꟁ֍
מטך	38	18	Continues through and in the act of and by force	מַטְּךָ	Ʂ֍
פתילך	38	18	On the adventure of and closing of and discovery and in the life stream of and in the role of	פְּתִילֶךָ	Ʂꟁ֍
צעיפה	38	19	In the life cycle of that connects the in the	צְעִיפָהּ	Ʂꟁ֍

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			expression and discovery and adventure of and inner light		
קדשה	38	21	Leads the of inner worlds and the sign of and inner light	קְדֵשָׁה	𐤒𐤅𐤃𐤐
זנונים	38	24	A contact and together with the team and for the transition window and in the company of that connects the connector of souls and in the company of and for discovering and for	זְנוּנִים	𐤆𐤆𐤍𐤌𐤆
חדשים	38	24	In the internal order of soul and in the signature of and opening and successor of a strong foundation of inner spirit and in the sealing	חֲדָשִׁים	𐤆𐤆𐤅𐤃𐤇
כלתך	38	24	in the authority of and flowing water for and the of and of and in the authority of	כַּלָּתֵךְ	𐤊𐤋𐤆𐤊
חמיה	38	25	On a strong foundation and continues through and through and through and uniqueness	חֲמִיָּה	𐤇𐤆𐤆𐤇
חתמת	38	25	In an internal order and with the conclusion of and with the authority of	חֹתֶמֶת	𐤇𐤆𐤋𐤇
מטה	38	25	Continues through and in the act of and uniqueness	מַטֶּה	𐤌𐤘𐤆
פתילים	38	25	On the long way of and closing of and through and in the flow of and through and continues through	פְּתִילִים	𐤆𐤆𐤋𐤋𐤐
תאומים	38	27	To the end that leads to the head that connects the connecter and continues through and through and continues through	תְּאוֹמִים	𐤆𐤆𐤆𐤍𐤕
אצלה	39	10	Leading and in the life cycle of and in the life stream of and inner light	אֲצִלָּה	𐤌𐤋𐤆𐤀
אסורים	39	20	Leading and discerning that connects the author of souls and receiving and discovering and drawn to	אֲסוּרִים	𐤆𐤆𐤓𐤎𐤀
סהר	39	20	Looking at the uniqueness and part of	סֹהַר	𐤓𐤌𐤎
חנו	39	21	Strong foundation and together with the team that connects the contactor	חֲנוֹ	𐤍𐤆𐤇
חסד	39	21	On a strong foundation and a look at the inner spirit	חֶסֶד	𐤃𐤎𐤇
אדניהם	40	1	Leader of inner worlds and in the company of revelation and inner light and drawn to the ranking	אֲדֹנֵיהֶם	𐤆𐤌𐤆𐤃𐤀
אופים	40	2	A leader who connects the contactor and on a long path of and passing through and continuing through	אוֹפִים	𐤆𐤆𐤋𐤀

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משקים	40	2	Heir of and signature of and head of and opening and heir of	מַשְׁקִים	𐤌𐤆𐤒𐤌
סריסיו	40	2	In view of and in part of and through and in view of and through that connects the contactor	סָרִיסָיו	𐤎𐤆𐤓𐤆𐤄
משמר	40	3	continues through and in the signing of and continues through and in part of	מִשְׁמַר	𐤌𐤌𐤔𐤌
פתרון	40	5	On the adventure of and closing of and to receive that connects the soul connector and in the company of	פִּתָּרוֹן	𐤐𐤍𐤕𐤉
סריסי	40	7	in the look at and in part of and through and through and through	סָרִיסֵי	𐤎𐤆𐤓𐤆𐤄
פתרונים	40	8	On the long way of and to the end and in part of and together with the team and through and continues through	פִּתְרֹנִים	𐤐𐤆𐤉𐤍𐤉
גפן	40	9	Openings and on a long journey of and together with the team	גֶּפֶן	𐤂𐤍
אשכלתיה	40	10	Leading and for the sign of and in the role of and for the flow of life of and for the closure of and for the discovery and inner light	אַשְׁכְּלֹתֶיהָ	𐤀𐤆𐤊𐤆𐤉𐤔𐤀
נצה	40	10	In the society of and in the life cycle of and inner light	נִצָּה	𐤀𐤕𐤉
ענבים	40	10	in expressing and in the company of and in the system of and discovering and drawn to	עֲנָבִים	𐤏𐤆𐤉𐤏
פרחת	40	10	On a long road of and in part of and strong foundation and to the end	פֹּרַחַת	𐤐𐤂𐤍
שריגם	40	10	For the signing of and eating of and opening and doors and successor of	שָׂרִיגֵם	𐤔𐤆𐤓𐤍
כוס	40	11	in the role of that connects the connector of souls and to distinguish in	כּוֹס	𐤎𐤉
כנך	40	13	By force and together with the team and by force	כַּנֶּךָ	𐤉𐤉
ראשך	40	13	For receiving leading to the leader and the sign of and in the role of	רֹאשֶׁךָ	𐤉𐤔𐤀
עברים	40	15	In the voice of and in place of and in part of and in transition through and continues through	עֲבָרִים	𐤏𐤆𐤉𐤏
סלי	40	16	To notice and in the flow of life of and to discover	סַלֵּי	𐤆𐤍
בשרך	40	19	instead of and in the signing of and in part of and by force	בְּשָׂרְךָ	𐤉𐤔𐤓
עבדיו	40	20	in the expression and system of of inner worlds and the discovery that connects the connector of souls	עֲבָדָיו	𐤎𐤆𐤏𐤆
יאר	41	1	For the passage through that leads to the	יְאֹר	𐤀𐤉

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			head and part of the leader and receive		
אחו	41	2	Leader and stability that connects the connector of souls	אָחוּ	ᛋᛒᛣ
בריאת	41	2	in place of and in part of and to pass through that leads to the head and to the end	בְּרִיאֹת	ᚠᛣᛇᛊᛃ
יפות	41	2	To the passage through and the long way of and window that connects the contactor and the ending	יְפוֹת	ᚠᛋᚢᛇ
פרות	41	2	On a journey of and eating of that connects the connector between and the walsium of	פָּרוֹת	ᚠᛋᚱᚢ
דקות	41	3	Inner worlds and leads the that connects the connector of souls and closure of	דַּקּוֹת	ᚠᛋᚹᛅ
בריאות	41	5	in the system of and to receive and to discover that leads to the leader that connects the connector of souls and to the closure of	בְּרִיאוֹת	ᚠᛋᛣᛇᛊᛃ
שבלים	41	5	By signing and instead of and in the flow of and through and continuing through	שִׁבֳּלִים	ᛘᛇᛊᛃᚹ
קדים	41	6	Leads the of inner worlds and discovery and continued to	קָדִים	ᛘᛇᛅᚹ
שדופת	41	6	To the sign of of inner worlds that connects the connector of souls and in the adventure of and to the closing of	שְׁדוּפֹת	ᚠᛊᚢᛅᚹ
מלאות	41	7	Continues through and in the flow of which leads to the head that connects the contactor and to the end	מְלֵאוֹת	ᚠᛋᛣᛇᛘ
חרטמי	41	8	On a strong foundation and in part of and in the act of and continues through and through	חַרְטֻמֵּי	ᛇᛘᛟᛊᛒ
מזכיר	41	9	Continues through and a window and by force and through and in part of	מַזְכִּיר	ᛊᛇᚾᛇᛘ
קצף	41	10	Leads the and in the life cycle of and in the adventure of	קָצַף	ᛇᛞᚹ
כני	41	13	in the power of and together with the team and passing through	כַּנִּי	ᛇᚾᚾ
יגלח	41	14	To open and doors and as flowing water for	יְגַלַּח	ᛒᛇᛚᛇ
דלות	41	19	Inner worlds and the life stream of which connects the author of souls and the closure of	דַּלּוֹת	ᚠᛋᛚᛅ
רקות	41	19	to receive and leads to the connector of souls and closure of	רַקּוֹת	ᚠᛋᚹᛊ
ראשנות	41	20	In part of leading to the head and in the signing of and together with the team that	רְאשֹׁנוֹת	ᚠᛋᚹᛞᛟᛊ

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			connects the contact and to the end		
מראיהן	41	21	Drawn to and to receive that leads to and to the inner light and to the discovery and to the inner light and in the company of	מַרְאֵיהֶן	𐤌𐤓𐤀𐤉𐤄𐤍
צנמות	41	23	In the life cycle of and in the company of and continues to that connects the connector of souls and the closure of	צְנָמוֹת	𐤑𐤍𐤌𐤅𐤕
שדפות	41	23	With the signing of the inner spirit and a long way of connecting the one who creates a connection and finally	שְׁדָפוֹת	𐤔𐤃𐤐𐤅𐤕
דקת	41	24	Inner worlds and leads the and closure of	דַּקַּת	𐤃𐤒𐤕
חרטמים	41	24	On a strong foundation and in part of and in the act of and continues through and through and continues through	חַרְטֻמִּים	𐤇𐤓𐤈𐤌𐤉𐤌
נכון	41	32	In the company of and in the role of that connects the connector of souls and in the company of	נָכוֹן	𐤍𐤊𐤅𐤍
עשתו	41	32	In speaking with and signing of and ending of that connects the connector between	עָשְׁתּוֹ	𐤏𐤔𐤕𐤅
חכם	41	33	In a strong foundation and in the power of stability and in the role of and continued to	חָכָם	𐤇𐤊𐤌
נבון	41	33	In the society of and in the system of that connects the soul connector and in the society of	נָבוֹן	𐤍𐤁𐤅𐤍
פקדים	41	34	On an adventure of and leads the of inner worlds and discovery and continues to	פְּקֻדִּים	𐤐𐤒𐤃𐤉𐤌
בר	41	35	In the system of and receiving	בָּר	𐤁𐤓
פקדון	41	36	On a long road of and as the head of an inner spirit that connects the creates a connection and together with the team	פִּקָּדוֹן	𐤐𐤒𐤃𐤅𐤍
כמוך	41	39	in the role of and drawn to that connects the connector of souls and in the role of	כָּמוֹךְ	𐤊𐤌𐤅𐤊
טבעתו	41	42	In the action of and in the institution of that connects the in speech with and the of and of that connects the connector between	טַבַּעְתּוֹ	𐤈𐤁𐤏𐤕𐤅
רבד	41	42	in part of and in place of of inner spirit	רָבָד	𐤓𐤁𐤃
מרכבת	41	43	Continues to and in the role of and in the system of and in the closure of.	מֶרְכָּבֶת	𐤌𐤓𐤊𐤁𐤕
משנה	41	43	Continues through and with the signing of	מִשְׁנֶה	𐤌𐤔𐤍𐤄

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			and together with the team and uniqueness		
נתון	41	43	Together with the team and to the end that connects the contactor and together with the team	נָתוֹן	𐤍𐤕𐤉
בלעדיך	41	44	In the place of and in the flow of that connects the voice of of inner spirit and through and through and power	בְלָעֲדֶיךָ	𐤁𐤋𐤏𐤃𐤊
רגלו	41	44	For receiving and gates and the life stream of that connects the connector of souls	רַגְלוֹ	𐤓𐤂𐤋
קמצים	41	47	as a head and continues through and momentarily and through and continues through	קְמָצִים	𐤒𐤌𐤑𐤉𐤌
סביבתיה	41	48	In looking at and in place of and through and in place of that connects the creates a connection and to the end and through and uniqueness	סְבִיבֹתֶיהָ	𐤎𐤁𐤉𐤁𐤕𐤉𐤄
תוכה	41	48	To close of that connects the connector of souls and in the role of and inner light	תוֹכָהּ	𐤕𐤅𐤊𐤄
חזק	41	57	In internal order and a window and in the head of a strong element	חָזַק	𐤇𐤆𐤒
אסון	42	4	Leading and discerning in that connects the author of souls and in the company of	אָסוֹן	𐤀𐤎𐤅𐤍
משביר	42	6	successor of and in the sealing of and in the institution of and in the opening and eating of	מַשְׁבִּיר	𐤌𐤔𐤁𐤉𐤓
שליט	42	6	In the signing of and in the flow of and on a strong foundation and to the end and together with the team and to the passage through and in the act of	שַׁלִּיט	𐤔𐤋𐤉𐤈
אליהם	42	7	Leads in the life stream of to discover inner light drawn to	אֲלֵיהֶם	𐤀𐤋𐤉𐤄𐤌
קשות	42	7	leading the and the sign of that connects the author of souls and the closing of	קָשׁוֹת	𐤒𐤔𐤅𐤕
חלמות	42	9	Internal order and as flowing water for and successor of that connects the connector between to the end of	חֲלֻמוֹת	𐤇𐤋𐤌𐤅𐤕
מרגלים	42	9	Drawn to and to receive and to the gates and in the life stream of and to the discovery and drawn to	מְרַגְּלִים	𐤌𐤓𐤂𐤋𐤉𐤌
עבדיך	42	10	in the expression and system of of inner worlds and the discovery and in the role of	עֲבָדֶיךָ	𐤏𐤁𐤃𐤊
כנים	42	11	in the authority of and with the team and opening and successor of	כִּנִּים	𐤊𐤍𐤉𐤌

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נחנו	42	11	Together with the team and in a strong foundation and together with the team that connects the creates a connection	נָחְנוּ	٧٦٨٦
אחים	42	12	Leads and stability and discovery and drawn to ranking	אַחִים	٣٢٨٤
אחיכם	42	15	Leads stability and discovery in the role of and drawn to ranking	אֲחִיכֶם	٣٤٢٨٤
תבחנו	42	15	To the end and in place of the and on a strong foundation and together with the team that connects the one that connects the one that leads to the head and to the end	תִּבָּחֲנוּ	٧٦٨٩٠
בתיכם	42	19	in place of and to the end and to the passage through and by force and continues through	בָּתֵּיכֶם	٣٤٢٠٩
משמרכם	42	19	continues through and in the signing of and continues through and in part of and by force and continues through	מִשְׁמַרְכֶם	٣٤٩٣٣٤
רעבון	42	19	to receive and in the expression and in the system of that connects the connector of souls and in the company of	רַעֲבוֹן	٧٤٩٥٩
צרת	42	21	In the life cycle of and receiving and closing of	צָרַת	٠٩٣
נדרש	42	22	In the company of inner worlds and receiving and the sign of	נָדַרְשׁ	٣٩٨٧
בינתם	42	23	In the system of and the discovery and in the company of and the closure of and continued to	בֵּינֹתָם	٣٠٧٢٩
מלין	42	23	Continued to and in the life stream of and in the discovery and life cycle of	מֵלִין	٣٢٧٣
עיניהם	42	24	In the voice of and through the passage and together with the team and through the passage and uniqueness and continues through	עֵינֵיהֶם	٣٤٢٧٢٥
כליהם	42	25	in the authority of and as flowing water for and opening and essence and heir of	כְּלֵיהֶם	٣٤٢٧٢٤
כספיהם	42	25	in power and looking at and on a long way of and crossing through and uniqueness and continuing through	כַּסְפֵּיהֶם	٣٤٢٦٣٤
שקו	42	25	To the signing of and at the head of that connects the connector between	שַׁקּוֹ	٧٩٣
שברם	42	26	In the signing of and in place of and in part of and continues through	שִׁבָּרָם	٣٧٩٣

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אמתחתו	42	27	Head and continuing through and to the end and in a strong foundation and in the end that connects the connecter	אַמְתַּחְתּוֹ	ϟϮϐϮϺϡ
מלון	42	27	Continues through and in the flow of that connects the creates a connection and together with the team	מָלוֹן	ϰϬϠϺ
קרת	42	29	leading the and the acceptance and the closing of	קֹרֹת	ϮϘϞ
מריקים	42	35	Continues through and in part of and through and as head and through and continues through	מְרִיקִים	ϺϡϞϩϠϺ
צרור	42	35	In the life cycle of and receiving that connects the author of souls and receiving	צְרוֹר	ϘϬϘϢ
צררות	42	35	In the life cycle of and receiving and receiving that connects the author of souls and closing of	צְרֹרוֹת	ϮϬϘϘϢ
שקיהם	42	35	In the signing of and as the head and to the passage through and uniqueness and continues through	שַׁקֵּיהֶם	ϺϢϡϞϣ
אביהם	42	36	A head in a place of crossing the path of uniqueness and continuing the path	אֲבִיהֶם	ϺϢϡϘϮ
שכלתם	42	36	By the signing of and by the power of and by the flow of and to the end and to the continuation through	שִׁכַּלְתֶּם	ϺϮϠϤϣ
יגון	42	38	To open and doors that connects the connector between of soul and with a team that connects the connector between		ϰϬϠϡ
שאולה	42	38	For the sign of that leads to the leader that connects the connector of souls and in the life stream of the inner light		ϢϠϬϮϣ
שיבתי	42	38	By the signing of and in the passage through and in place of and to the conclusion and in the passage through	שֵׁיבָתִי	ϡϮϘϢϣ
משלח	43	4	continues through and by the signature of and by the flow of and by a strong foundation	מְשַׁלֵּחַ	ϦϠϣϺ
אביכם	43	7	A head in a place of crossing the path and by force continuing the path	אֲבִיכֶם	ϺϢϡϘϮ
מולדתנו	43	7	Continuing through a path that connects the contactor and the flow of inner spirit and to the end and together with the team that connects the contactor	מוֹלַדְתֵּנוּ	ϬϷϮϘϠϺ
לולא	43	10	In the life stream of that connects the connector of souls and in the life stream of	לוּלֵא	ϮϠϠ

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			that leads to the lead		
בטנים	43	11	In the system of and in the way of action and in the company of and for discovery and continued to	בָּטָנִים	𐤁𐤆𐤍𐤉𐤌
מזמרת	43	11	Heir of and a window and heir of and in the eating of and to the end of	מְזִמְרַת	𐤌𐤆𐤌𐤓𐤕
שקדים	43	11	In the signing of and as the head of the inner spirit and to the passage through and continues through	שְׁקֵדִים	𐤔𐤆𐤒𐤃𐤉𐤌
משגה	43	12	continues through and in the sealing of and openings and uniqueness	מִשְׂגֶּה	𐤌𐤔𐤂𐤄
רחמים	43	14	In part of and in a strong foundation and continues through and in a transition through and continues through	רַחֲמִים	𐤓𐤆𐤇𐤌𐤉𐤌
צהרים	43	16	In the life cycle of and inner light and acceptance and discovery and continues to	צָהֳרַיִם	𐤑𐤆𐤄𐤓𐤉𐤌
אמתחתינו	43	18	Head and continues through and to the end and on a strong foundation and to the end and to the transition through and together with the team that connects the creates a connection	אַמְתְּחֹתֵינוּ	𐤀𐤆𐤌𐤕𐤇𐤕𐤉𐤍𐤅
חמרינו	43	18	On a strong foundation and continues through and in part of and through and together with the team that connects the creates a connection	חֲמֹרֵינוּ	𐤇𐤅𐤆𐤓𐤉𐤍𐤅
מובאים	43	18	Continues through and uniqueness and in part of that connects creates a connection that leads to the head and in place of	מוּבָאִים	𐤌𐤅𐤆𐤁𐤀𐤉𐤌
אלהיכם	43	23	Leading as flowing water for essence for opening in authority over successor of	אֱלֹהֵיכֶם	𐤀𐤑𐤇𐤉𐤆𐤋𐤊
כספכם	43	23	in power and looking at and on a long way of and on a long way of and on a long way of	כַּסְפְּכֶם	𐤊𐤎𐤐𐤊𐤋𐤌
מטמון	43	23	Continues to and in the way of action and continues to that connects the connector of souls and in the company of	מַטְמוֹן	𐤌𐤕𐤌𐤅𐤍
חדרה	43	30	In the strong foundation of inner spirit Stability of inner worlds and acceptance and inner light	חַדְרָה	𐤇𐤃𐤓𐤄
רחמיו	43	30	In part of and in a strong foundation and continues through and in a transition through that connects the creates a connection	רַחֲמָיו	𐤓𐤆𐤇𐤌𐤉𐤅
ירחץ	43	31	To discover and receive and stability and the life cycle of	יִרְחַץ	𐤉𐤓𐤇𐤑

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לבדם	43	32	In the life stream of and in the system of inner worlds and continues to	לְבַדָּם	ֹלְבַדָּם
תועבה	43	32	To the end that connects the creates a connection that connects the voice of and in place of and unique	תוֹעֵבָה	תוֹעֵבָה
בכרתו	43	33	In the system of and in the role of and to receive and and to close that connects the connector of souls	בְּכֹרָתוֹ	בְּכֹרָתוֹ
לפניו	43	33	In the flow of and on a long path of and together with the team and through that connects the contact	לְפָנָיו	לְפָנָיו
צעיר	43	33	In the life cycle of that connects the in the expression and discovery and acceptance	צָעִיר	צָעִיר
צעירתו	43	33	In the life cycle of that connects the in the expression and discovery and acceptance and closure of that connects the connector of souls	צְעִרָתוֹ	צְעִרָתוֹ
אלהם	43	34	Leads in the lifestream of inner light drawn to	אֲלֵהֶם	אֲלֵהֶם
משאת	43	34	continues through and in the sealing of that leads to the head and to the end	מַשָּׂאת	מַשָּׂאת
אמתחת	44	2	Leading and continuing to and closing of and stability and closing of	אַמְתַּחַת	אַמְתַּחַת
גביע	44	2	Openings and in place of and passage through that connects the voice of	גְּבִיעַ	גְּבִיעַ
גביעי	44	2	Openings and in place of and passage through that connects the voice of and passage through	גְּבִיעִי	גְּבִיעִי
חלילה	44	7	A strong foundation and in the flow of and through the flow of and uniqueness	חָלִילָה	חָלִילָה
דבריכם	44	10	Inner worlds and in the system of and acceptance and discovery and in the role of and continued to	דִּבְרֵיכֶם	דִּבְרֵיכֶם
נקים	44	10	together with the team and as a head and through and continues through	נְקִים	נְקִים
עירה	44	13	In the voice of and through and part of and uniqueness	עִירָה	עִירָה
שמלתם	44	13	By signing and continuing through and continuing through	שִׂמְלֹתָם	שִׂמְלֹתָם
מעשה	44	15	Heir of who connects in speech with and signature of and essence	מַעֲשֶׂה	מַעֲשֶׂה
בכי	45	2	In the system of and in the role of and the discovery	בְּכִי	בְּכִי
קלו	45	2	Leads the and in the life stream of that connects the connector of souls	קָלוֹ	קָלוֹ

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ענות	45	3	In the expression and company of that connects the author of souls and the closure of	עֲנוֹת	ꬹꭵꬴ
מכרתם	45	4	Continues through and in power on and in part of and to the end and continues through	מְכַרְתֶּם	ꬷꭵꭱꬹꬷ
מחיה	45	5	Continues through and on a strong foundation and through and uniqueness	מְחַיֶּה	ꬷꭵꭶꬷ
פניכם	45	5	On a long way of and together with the team and through and through and by force and continues through	פְּנֵיכֶם	ꬶꭵꭶꬻ
חריש	45	6	In internal order and eating of and opening and signing of	חֲרִישׁ	ꬻꭵꭱꬽ
שארית	45	7	In the signing of that leads to the head and in part of and in the passage through and to the end	שְׁאֵרִית	ꬽꭵꭱꬹꬼ
שום	45	7	By the signing of the contactor and continuing through	שׂוּם	ꬽꬼꬷ
אדון	45	8	Head of inner spirit that connects the contactor and together with the team	אָדוֹן	ꬲꬴꬹꬾ
קרוב	45	10	As the head and part of that connects the creates a connection and in place of	קָרוֹב	ꬿꭱꬴꬶ
בכה	45	14	System of and in the role of and inner light.	בָּכָה-	ꬱꬻꬲ
בעירכם	45	17	Instead of connecting the voice of and through and through and through and through and through and through.	בְּעֵירְכֶם	ꬱꭵꭶꭱꬻꬷ
טפכם	45	19	In the act of and a long way of and by force and continues through in the adventure	טַפְּכֶם	ꬾꭶꬻꬷ
נשיכם	45	19	Together with the team and with the signing of and through a path and by force and continues through	נְשֵׁיכֶם	ꬷꭵꭶꬼꬷ
עגלות	45	19	In the expression and gates and the life stream of that connect the author of souls and closure of	עֲגָלוֹת	ꬹꭵꬿꬴꬾ
כליכם	45	20	in the authority of and as flowing water for and opening and in the authority of and heir of	כְּלֵיכֶם	ꬻꭵꭶꬻꬷ
חלפות	45	22	Stability and in the life stream of and in the adventure of that connects the connector of souls and the closure of	חֲלִפוֹת	ꬻꭵꬶꬴꬾ
שמלת	45	22	By signing and continuing through and through and through and by the flow of and to the end	שִׂמְלַת	ꬽꭵꬷꬶꬲ
חמרים	45	23	On a strong foundation and continues through and in part of and through and continues through	חֲמֹרִים	ꬻꭵꬷꬴꭱꬼ
מזון	45	23	Continues to and a window that connects	מָזוֹן	ꬷꭵꬼꬴ

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			the connecter of souls and in the company of		
בארה	46	1	Instead of and in part of leading to the head and in the signing of and through and to the end	בְּאֵרָה	𐤁𐤀𐤓𐤄
זבחים	46	1	A window and in the place of and on a strong foundation and in the transition through and continues through stability and discovery and continues	זְבָחִים	𐤆𐤁𐤇𐤉𐤌
חפים	46	21	On a strong foundation and a long way of and through and continues through	חֲפִים	𐤇𐤐𐤉𐤌
מפים	46	21	Continues through and a long way of and through and continues through	מַפִּים	𐤌𐤐𐤉𐤌
גוני	46	24	Gates that connect the connector of souls and in the company of and discovery.	גּוֹנִי	𐤂𐤅𐤍𐤉
הרת	46	28	Uniqueness and in part of and to end inner light	הוֹרַת	𐤄𐤅𐤓𐤕
מרכבתו	46	29	Continues to and in the role of and in the system of and in the closure of that connects the connector of souls	מֶרְכַּבְתּוֹ	𐤌𐤓𐤊𐤁𐤕𐤅
נעורינו	46	34	Together with the team that connects the in the voice of that connects the creates a connection and in part of and in the transition through and together with the team that connects the creates a connection	נְעוּרֵינוּ	𐤍𐤏𐤅𐤓𐤉𐤍𐤅
תועבת	46	34	To the end that connects the creates a connection that connects the voice of and in place of and to the end	תּוֹעֲבַת	𐤕𐤅𐤏𐤁𐤕
מקצה	47	2	Continues to and leads the and in the life cycle of and inner light	מִקְצֶה	𐤌𐤒𐤑𐤄
אבותינו	47	3	A leader in the system that connects souls to close revelation in the company of a leader in the system of a house of revelation	אֲבוֹתֵינוּ	𐤀𐤁𐤅𐤕𐤉𐤍𐤅
מרעה	47	4	Heir of and in the eating of that connects the in speech with and essence	מִרְעֶה	𐤌𐤓𐤏𐤄
מיטב	47	6	Continues through and on a transition through and in the act of and instead of	מֵיטַב	𐤌𐤉𐤈𐤁
כמה	47	8	in the role of and drawn to and inner light	כַּמָּה	𐤊𐤌𐤄
אחזה	47	11	Leader and stability and a window and inner light	אֲחֻזָּה	𐤀𐤇𐤆𐤄
טף	47	12	In the act of and a long way of the action	טַף	𐤈𐤐
שברים	47	14	In the signing of and in place of and in part of and in the passage through and	שִׁבְרִים	𐤔𐤁𐤓𐤉𐤌

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			continues through		
אפס	47	15	Leader and in the adventure of and to notice	אָפֵס	𐤇𐤆𐤊
יתם	47	15	For the opening of a of and of and successor of	יִתֹּם	𐤙𐤈𐤆
נגדך	47	15	In the society of and gates of inner worlds and in the role of	נָגְדֶּךְ	𐤍𐤂𐤃𐤊
מקניכם	47	16	Continues through and as a leader and together with the team and through and through and power and continues through	מִקְנֵיכֶם	𐤌𐤙𐤆𐤉𐤊𐤌
סוסים	47	17	Looking at the one who connects the one who creates a connection and looking at the one who crosses the path and continues the path	סוּסִים	𐤎𐤆𐤅𐤉𐤅
אדמתנו	47	18	Head of inner spirit and continues through and ends together with the team that connects the creates a connection	אַדְמָתֵנוּ	𐤉𐤍𐤈𐤎𐤄𐤒
גויתנו	47	18	Openings that connect the contactor and passage through and to the end and together with the team that connect the contactor	גְּוִיָּתֵנוּ	𐤉𐤍𐤈𐤆𐤉𐤍
חק	47	22	Stability and leads the	חֹק	𐤐𐤁
חקם	47	22	Stability and leads the and continues to	חֻקָּם	𐤎𐤐𐤁
כהנים	47	22	in the power of and with a team and to open and inheritor of	כֹּהֲנִים	𐤎𐤆𐤈𐤃𐤙
אדמתכם	47	23	Leader of inner worlds and continues to the closure of a role and continues to the ranking	אַדְמָתְכֶם	𐤎𐤙𐤈𐤎𐤄𐤒
ארבע	47	24	Leader and to receive and in the system of that connects the in expression	אַרְבַּע	𐤏𐤋𐤑𐤒
חמישית	47	24	In a strong foundation and continues through and through and in the signing of and through and to the end	חֲמִישִׁית	𐤇𐤆𐤌𐤆𐤎𐤁
ידת	47	24	For the discovery of inner worlds and closure of	יָדֹת	𐤈𐤎𐤆
תבואת	47	24	To the end and in place of the one that connects the one that leads to the head and to the end	תְּבוּאֹת	𐤈𐤒𐤉𐤋𐤈
חלה	48	1	Water flows for and the essence of a strong foundation and in the flow of and uniqueness	חֹלָה	𐤃𐤋𐤁
ברכיו	48	12	In the system of and receiving and in the role of and discovery that connects the connector of souls.	בִּרְכָּיו	𐤋𐤆𐤙𐤑𐤉
ימינו	48	13	To pass through and continue through and to pass through and together with the team	יְמִינוֹ	𐤋𐤉𐤆𐤙𐤆

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			that connects the creates a connection		
שמאלו	48	13	By signing and continuing through a path that leads to the head and in the flow of that connects the contact	שְׂמֹאלוֹ	ϟϛϡϣϣ
שכל	48	14	By signing and by force and in the flow of	שִׂכֶּל	ϛϡϣ
עודי	48	15	In the expression that connects the connector of souls of inner worlds and for the discovery	עוֹדִי	ϡϛϟϴ
אבתיכם	48	21	Head in a place of completion and passage through and by a superpower and continues through	אֲבֹתֵיכֶם	ϣϡϡϯϟϡ
אחיך	48	22	Leads and stability and discovery and in the role of ranking	אֲחִיךָ	ϡϡϯϡ
חרבי	48	22	In the inner order and the eating of and the institution of and the opening	חַרְבִּי	ϡϟϥϯ
אחרית	49	1	Head and strong foundation and part of and passing through and to the end	אַחֲרִית	ϡϡϟϥϯ
יתר	49	3	To open and to end of and to eat of	יֶתֶר	ϥϯϡ
עז	49	3	In the expression and window	עֹז	ϛϴ
יצועי	49	4	For the discovery and life cycle of the soul connector that connects the expression and discovery	יְצוּעָי	ϡϴϥϣϡ
משכבי	49	4	continues through and by the signature of and by force of and in place of and by passage through	מִשְׁכָּבֵי	ϡϟϡϣϣ
אפם	49	6	Leading and in the adventure of and attracted to	אַפָּם	ϣϥϡ
כבדי	49	6	in the role of and in the system of of inner worlds and for the discovery	כְּבֹדִי	ϡϟϥϡ
קהלם	49	6	Leads the inner light and the life stream of and continues to	קְהָלָם	ϣϛϟϥ
קשתה	49	7	leading the and the sign of and the closing of and the inner light	קַשָּׁתָה	ϡϯϣϥ
ערף	49	8	In the voice of and in part of and in a long way of	עֹרֶף	ϛϥϴ
אריה	49	9	Leader and eating of and opening and essence	אַרְיֵה	ϡϡϥϡ
לביא	49	9	In the life stream of and in the system of and in the discovery that leads to the leader	לָבִיא	ϡϡϥϛ
מחקק	49	10	Continues through and on a strong foundation and as a head and as a head	מְחֹקֵק	ϥϥϟϣ
עמים	49	10	In the voice of and continues through and through and through and continues through	עַמִּים	ϣϡϣϴ

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שבט	49	10	For the sign of and in the system of and in the way of action	שֵׁבָט	⊕ʒw
אסרי	49	11	Leading and discerning in and in the acceptance and discovering	אֹסְרִי	ʒϤ₹ϟ
אתנו	49	11	Leading and closing of and in the company of that connects the connector of souls	אֲתֹנוֹ	ϟϤ+ϟ
לבשו	49	11	In the life stream of and in the system of and the sign of that connects the author of souls	לְבָשׁוֹ	ϟwʒ7
סותה	49	11	To notice the one who connects the one who connects the souls and the closure of the inner light	סוּתֹה	ϛ+Ϥ₹
שרקה	49	11	By signing and part of and as head and unique	שֹׁרֵקָה	ϛΦϤw
חכלילי	49	12	In an internal order and in the authority of and as flowing water for and opening and as flowing water for and opening stability and in the role of	חַכְלִילִי	ʒ7ʒ7ϟB
אנית	49	13	Leader and in the company of and to the discovery and closure of	אֳנִיֹּת	+ʒϤϟ
חוף	49	13	In an internal order that connects the connector between and in the journey of a strong element that connects the connector	חוֹף	ϽϤB
ירכתו	49	13	To discover and receive and in the role of and closing of that connects the connector of souls	יַרְכָתוֹ	ϤΦϛϤʒ
גרם	49	14	Openings and in part of and continues through	גֶּרֶם	ϿϤ1
משפתים	49	14	Continues through and with the signing of and a long way of and to the end and to the transition through and continues through	מִשְׁפָּתַיִם	Ϳʒ+ϽwϿ
מס	49	15	Continues through and in view of	מַס	₹Ϳ
שכמו	49	15	By the signing of and by the power of and to the continuation through which connects the creates a connection	שִׁכְמוֹ	ϤϿϛw
אחור	49	17	Leader and stability that connects the connector of souls to receive the rating	אָחוֹר	9ϤBϛ
סוס	49	17	Discerning the inner worlds and drawn to	סוּס	₹Ϥ₹
עקבי	49	17	In the expression and leads the and system of and discovery	עִקְבֵי	ʒϛΦO
רכבו	49	17	To receive and in the role of and in the system of that connects the connector of souls	רֹכְבוֹ	Ϥϛϛϟ

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שפיפן	49	17	To the signing of and in the long way of and in the passage through and in the long way of and together with the team	שְׁפִיפֹן	𐤔𐤦𐤉𐤦𐤐𐤍
גדוד	49	19	Doors of soul that connects the connector between of soul.	גְּדוּד	𐤂𐤃𐤅𐤃
לחמו	49	20	As water flows for and in internal order and successor of that connects the connector between	לַחְמוֹ	𐤋𐤇𐤌𐤅
מעדני	49	20	Continues through and in the voice of and in the voice of of inner spirit and together with the team and through a way	מַעֲדַנֵּי	𐤌𐤏𐤃𐤍𐤉
אילה	49	21	Leading to the discovery and flow of life and inner light	אַיָּלָה	𐤀𐤉𐤋𐤄
שפר	49	21	To the sign of and in the adventure of and in the acceptance	שָׁפָר	𐤔𐤐𐤓
חצים	49	23	Strong foundation and momentary and through and continues through	חִצִּים	𐤇𐤑𐤉𐤌
אביר	49	24	Leader in the system of discovery and acceptance of the yoke	אַבִּיר	𐤀𐤁𐤉𐤓
איתן	49	24	Leader and the opening of and with the team	אֵיתָן	𐤀𐤉𐤕𐤍
זרעי	49	24	Window and eating of that connects the in speech with that connects the connector between that connects the creates a connection	זִרְעִי	𐤆𐤓𐤏𐤉
קשתו	49	24	leading the and the sign of and the closing of that connects the author of souls	קַשְׁתּוֹ	𐤒𐤔𐤕𐤅
יברכך	49	25	To pass through and in place of and in part of and in a superpower and in a superpower	יְבָרֶכְךָ	𐤉𐤁𐤓𐤊𐤊
גבעת	49	26	Openings and in place of and that connects the voice of and to the end of the rating	גִּבְעַת	𐤂𐤁𐤏𐤕
הורי	49	26	Essence that connects the connector between and the eating of and the opening of a kinship rating	הוֹרֵי	𐤄𐤅𐤓𐤉
נזיר	49	26	Together with the team and a window and through and in part of	נָזִיר	𐤍𐤆𐤉𐤓
קדקד	49	26	Leads the of inner worlds and leads the of inner worlds	קָדְקֹד	𐤒𐤃𐤒𐤃
יטרף	49	27	To pass through and in the act of and in part of and a long way of	יִטְרָף	𐤉𐤈𐤓𐤐
שלל	49	27	For the signature of and as water flows for and as water flows for	שָׁלָל	𐤔𐤋𐤋
שבטי	49	28	In the signing of and in place of and in the act of and in the passage Through	שִׁבְטֵי	𐤔𐤁𐤈𐤉
אבתי	49	29	Leading in the system of closure and	אֲבֹתַי	𐤀𐤁𐤕𐤉

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			disclosure		
חנטים	50	3	Strong foundation and together with the team and in the act of and to the transition through and continues through	חֲנָטִים	𐤇𐤆⊕𐤑𐤁
קברי	50	5	As the head and in the place of and part of and through	קִבְרִי	𐤆𐤑𐤔𐤐
זקני	50	7	In the head of together with a window and leads the and in the company of and discovery	זִקְנֵי	𐤆𐤑𐤐𐤋
פרשים	50	9	On a long road of and in part of and in the signing of and through and continues through	פָּרָשִׁים	𐤇𐤆𐤅𐤔𐤋
רכב	50	9	For acceptance and in the role of and in the system of	רֶכֶב	𐤔𐤊𐤑
גרן	50	10	Gates and in the company of the rating	גֹּרֶן	𐤑𐤋𐤍
מספד	50	10	Continues through and looking at and a long way of of inner spirit	מִסְפֵּד	𐤔𐤍𐤎𐤇
צום	50	12	In the life cycle of the one who connects the soul and continued to	צוֹם	𐤇𐤍𐤕
מותו	50	16	Continues to that connects the connecter of souls and to the closing of that connects the connecter of souls	מוֹתוֹ	𐤍𐤋𐤍𐤇
גמלוך	50	17	Gates and continuing to and in the life stream of that connects the author of souls and in the role of	גְּמָלוּךְ	𐤇𐤍𐤋𐤇𐤍
פשע	50	17	On the long way of and in the sealing of that connects the voice of	פֶּשַׁע	𐤏𐤅𐤋
הננו	50	18	Essence and together with the team and together with the team that connects the creates a connection	הִנֶּנּוּ	𐤍𐤑𐤑𐤄
אותם	50	21	A leader Which connects the author of souls and to the closure of and is drawn to the ranking of kinship	אוֹתָם	𐤇𐤋𐤍𐤁
לבם	50	21	In the life stream of and in the system of and continues to	לִבָּם	𐤇𐤑𐤋
מכיר	50	23	Continues to and in the role of and discovery and acceptance	מָכִיר	𐤔𐤊𐤑𐤇
עצמתי	50	25	In the expression and life cycle of and continued to and closure of and discovery	עַצְמֹתַי	𐤆𐤍𐤇𐤏𐤏
ארון	50	26	Leading and receiving that connects the connector of souls and in the company of	אָרוֹן	𐤍𐤋𐤍𐤁

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Appendix No. 5 - Duplicate words

In the Bible	chapter	verse	Dotted with sages	Notes
אדמה	10	19	אַדָמָה	Place name
אם	4	7	אִם	Condition
ארך	10	10	אָרֶךְ	Place name
אשר	30	13	אָשֶׁר	which
אתו	8	8	אִתָּוֹ	People
בקר	12	16	בָּקָר֙	Animals
דן	30	6	דָּן	discuss
זכר	9	16	זְכַר֙	Action
זרח	38	30	זָרַח	Name
יבשה	8	14	יַבָּשָׁה	Action
יולד	5	4	יָוֹלֶד	Present
ימים	1	14	יָמִים	Day
יפת	9	27	יֶפֶת	Action
יצר	6	5	יֵצֶר֙	Attribute
ירק	14	14	יָרָק	Action
ערב	8	7	עֹרֵב	Bird
עשה	6	22	עָשָׂה	Past
צער	14	2	צֹעַר	Place name
שבת	13	6	שֶׁבֶת	Action
שוח	25	2	שְׁוּחַ	Stroll
שלח	10	24	שָׁלַח	Person name
שם	2	11	שֵׁם	Name
שני	38	28	שָׁנִי	Color
תוך	15	10	תָּוֶךְ	Middle

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